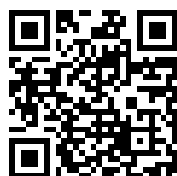
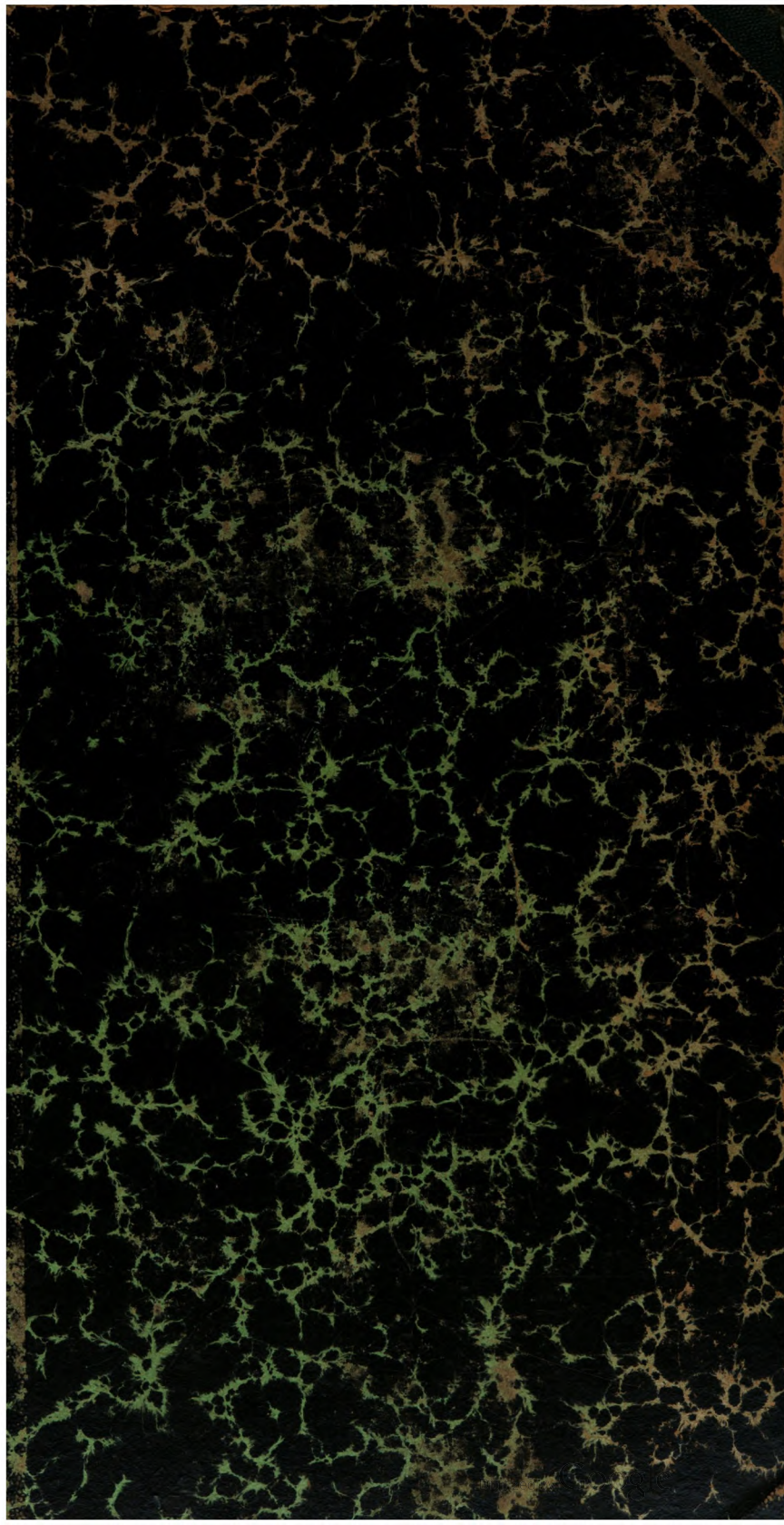

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RELIQUIÆ ANTICUÆ.

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RELIQUIÆ ANTIQUÆ.

SCRAPS

FROM

ANCIENT MANUSCRIPTS,

ILLUSTRATING CHIEFLY

EARLY ENGLISH LITERATURE

AND THE

ENGLISH LANGUAGE.

EDITED BY

THOMAS WRIGHT, Esq. M. A., F. S. A.

AND

JAMES ORCHARD HALLIWELL, Esq. F. R. S., F. S. A.

VOL. II.



LONDON:

JOHN RUSSELL SMITH,

4, OLD COMPTON STREET, SOHO SQUARE.

MDCCCXLV.



TO
CHARLES PURTON COOPER, ESQ.
THIS VOLUME IS INSCRIBED,
A TESTIMONY OF RESPECT
FROM HIS
HUMBLE, FAITHFUL, AND OBLIGED SERVANTS,
THE EDITORS.

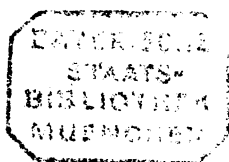
PREFACE TO VOL. II.

IN concluding the present work, the Editors take again the opportunity of thanking both the contributors who have enabled them to enrich the collection with many curious pieces which could not otherwise have been obtained, and the subscribers who have encouraged them to proceed. They feel confident that these two volumes of short miscellaneous documents will be found of use to future philologists, and to all who take an interest in the history of our language and literature. The publication was begun in the consciousness that many of the most valuable materials of this description, illustrations of words, traits of manners, facts of different kinds, lay scattered among those short scraps on the margins and spare leaves of manuscripts which had been neglected, chiefly because there was no previous publication in which they could be conveniently inserted. The present work has not been discontinued on account of dearth of materials, but because it was thought that a large work is often felt by the purchaser as an evil, and that if the design should be taken up again, it will have better success when published as a new series or as a new work.

To the list of contributors mentioned in the preface of the first volume, we have to add the names of David Laing, Esq. of Edinburgh, J. Gough Nichols, Esq., Dr. Endlicher of Vienna, and MM. Paulin Paris and D'Avezac of Paris. The Editors

have felt it their duty to dedicate their volumes to two gentlemen whose names will be long remembered in connection with the history and literature of England in the Old Time. Sir Thomas Phillipps, who has permitted his name to be placed at the head of our first volume, has sought distinction in the same honourable manner as the Cottons and Harleys of former days, and has collected together the most precious and extensive private library of ancient manuscripts that exists in our days, and we may add that no possessor of such treasures has ever been more liberal in allowing them to be used by scholars. Mr. Purton Cooper, who has with equal condescension allowed us to dedicate to him this second volume, merits the warmest gratitude of all lovers of our ancient literature as well as of the general historian, for the active and enlightened zeal with which, while managing secretary of the late Record Commission, he caused the libraries of the continent to be explored in search of the numerous documents which had been carried from our island during the revolutions of the sixteenth century, whereby he has dragged from oblivion some of the most valuable monuments of the Anglo-Saxon language.

May, 1843.



RELIQUIÆ ANTIQUÆ.

EXTRACTS FROM THE RULE OF NUNS.

At p. 65 of our first volume, we have already given a long extract from this work. For the sake of exhibiting the differences of the language, we now give specimens from the other two manuscripts.

I. From MS. Cotton. Cleopatra C. VI. of the beginning of the thirteenth century.

Of Greek Fire, fol. 186, r^o.

Grickisch fur is i-maked of read monnes blod ; ȝ þet ne mei nan þing bute migge, sont, ȝ eisil, as me seið, acwenchen. þis Grickisch fur is þe luve Jhesu ure laverd, ȝ ge hit schule makien of þe reade monne blod, þ̅ is Jhesu Crist i-readet mid his achne blod on þe deore rode, ȝ wes in read cundeliche, as me weneð, þis blod for ou i-sched upon þe arre twa treon schal maken ow sarraptaines, þ̅ is oncende, mid þis Grickische fur, þ̅ as Salomon seið, nane wattres, þ̅ beoð worldliche tribulaciuns, nane temptaciuns nouðer inre ne uttere, ne muchone þis luve acwenchen. Nu nis þenne on ende, bute witen ow warliche wið al þ̅ hit acwencheð, þ̅ beoð migge ȝ sont ȝ eisil, as ich seide. Migge is stench of sunne. On sond ne groweð na god, ȝ bitacneð idele dedis, ȝ acwencheð þis fur. Sturieð ow cwicliche in gode werkes, ȝ þ̅ schal heaten ow, ȝ ontende þis fur agean þe brune of sunne. For alswa as þe an neil driveð ut þe oðer, also þe brune of Godes luve driveð þe brune of ful luve ut of þe heorte.

Of the sobriety and works of the Nuns, fol. 190, r^o.

Ge ne schulen eoten flesch ne saim bute i muche secneise, oðer hwase is over feble. Potage eoteð bliðeliche, ȝ wunieð ou to lute drunh. Nodeles ower mete ȝ ower drunh haveð i-þucht me ofte leise þenne ic walde. Ne feste ge nan dei to bred ȝ to water bute ge habbe leave. Sum ancre make hire bord wið hire gest utewið, þ̅ is to muche freontschipe, for of

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alle ordres þenne is hit uncumelukest ⁊ mest agein ancre ordre, þ̅ is al dead to þe world. Me haveð i-herd ofte þ̅ deade speke with cwiķe, ah þ̅ ha eten wið cwiķe ne fond ich ȝet neaver. Ne make ge nane gestninges, ne ne tulle ge to þe gete nane uncude harloz, þach þer nere nan oðer uvel bute hare med-laseschipe, hit walde letten oðer hwile heovenliche þochtes. Ne limpeð naut to ancren of oðer monne almesse to maken hire large. Nolde me lachgen an beggere to bismare, þe laðede men to feste. Marie ⁊ Marðe ba were sustren, ach hare lif sundreð; ge ancren beoð i-numen ow to Marie dale þe God seolf herede, *Maria optimam partem*, etc. Marthe, Marthe, quod he, þu art in mucche baret; Marie haveð i-core bet, ⁊ ne schal hire nawicht reowen hire dale: husewifschipe is Marthe dale, Marie dale is stilneise ⁊ reste of alle worldes noise, þ̅ nan þing ne lette hire to heren Godes stevene. ⁊ loke hwat God seid, þ̅ nan þing ne schal ow reave þis dale. Marthe haveð hire mester, leoteð hire i-wurðen, ge sitten wið Marie stan stille ed Godes fet ⁊ hercneð him ane. Marthe meoster is to fede povre ⁊ schruden as hus lefdi. Marie nach naut to antermeten hire þrof, gef ei blameð hire þrof, God seolf ich wer wereð hire, as Hali Writ witneð. On oðer half nan ancre noch neme bute gnedeliche þ̅ hire to neodeð. Hwer of þenne mei ha maken hire large! ha schal libben bi almesse ase naru-liche as ha eaver mei, ⁊ naut gederen for te geovenne. Ha nis nan husewif, ach is an chirche ancre. Gef ha mei sparien ani povre schraden, sende ham al dearneliche ut of hire wanen; under semblant of god is ofte i-huled sunne. ⁊ hu schule þeos riche ancres þe tilieð oðer haddeð rentes i-sette, don to povre necheburs dearneliche hire almes! Ne wilni naut to hadde word of an large ancre, ne for to geone muchel ne beo nan þe gredure for to hadde mare. Beo gredineise rote of hire bitterneise, alle beoð þe bowes bittere þ̅ of hire spruted. Bidden hit for to geoven, hit nis naut ancre richte; of ancre curteisie, of ancre largesce is i-cumen ofte sunne ⁊ scheome on ende. Wimmen ⁊ children þ̅ beoð i-swunken for ow, þach ge sparien hit on ow, make ham to eotene. Na mon bute he hadde neode ne laðe ge to drinken. Nawicht ne girne ich þ̅ me telle ow, hende ancren. Edgode freont, neomeð al þ̅ ow con to deð, hwen ha beodeð hit ow, for nan bode ne neome ge naut wiðute nede, þ̅ ge ne kecche þe nome of gederinde ancren. Of mon þ̅ ge misleveð, nouðer ne neome ge lesse ne mare, naut swa mucche þ̅ beo an rote of gingivre. Mucche neode schal driven ow for to bidden ei þing, þach edmodliche schawið to owre leoveste freont outhur meoseise.

Ge, mine leove sustren, ne schule ge hebben nan beast bute cat ane. Ancre þe haveð achte, þuncheð betere husewif as

Marthe wes, for nanes weis ne mei ha beon Marie wið griðfulneise of heorte, for þenne mot ha þenchen of þe cuwes foddre, of heordemenne hure, elch ni þe haiwart, warien hwen he wunt hire, 7 gelde þach þe harmes. Ladlich þing is wat Crist hwen me make i-cune man of ancras achte. Nu þach gef ani met ne dunge habben hit, loke þ hit na mon ne eili ne ne harmi, ne þ hire þocht ne beo nawicht þron i-vestned. Ancre ne ach to habben nan þing þ utwart drage hire heorte.

Na cheffere ne drive ge ancre, þ is chepilt, ha cheapeð hire saule to þe chepmon of helle. Naut ne wite in ouwer hus of oðer monne þinges, ne achte ne claðes. Of swich witung is muchel uvel i-lumpen ofte siðen. Inwið ower wanens ne lete ge nan mon slepen. Gef muche neod mid alle make breoken ower hus, hwil hit eaver is i-broken habbeð þrinne wið ow an wummon of cleane lif, deies 7 nictes. For-þi þer nan mon ne sið ow ne ge him, wel mei don of ouwer clað, beo hit hwit beo hit blac, bute hit beo unorne, warm 7 wel i-wracht, felles wel i-tauwet, 7 habbeð ase monie as ow to neodeð to bedde 7 to rugge. Nest flesch ne schal nan werien nan linnene, bute hit beo of harde 7 greate heorden. Stamin habbe hwase wule 7 hwase wule buten. Ge schulen i nan hetter 7 i-gurd ligger. Ne beore nan iren ne here, ne ylespiles felles, ne ne beate hire þer-wið ne wið scurge i-leadet, wið holine ne wið breres ne biblodegi hira seolf, wiðute schriftes leave. Ne neome ed eanes to feole disciplines. Ower scheon beon greate 7 warme. In sumer ge habbeð leave barfot gan 7 sitten. Hosen wiðuten nampeð ligge in hwase wule. Sum wummen i-noch raðe wereð þe brech of here fulwel i-cnotted þe strapeles dun to þe fet i-laced ful neste. Gef ge muchil beoð wimpelles, beoð bi warme cappen, 7 þruppon blake veilles. Hwase wule beon i-segen, þach ha atifi hire nis nan muche wunder, ach to Godes echnen ha is lufsumere þe is for þe luve of him untiffet wiðuten. Ring ne broche nabbe ge ne gurdel i-membred, ne gloven ne nan swich þing þ ow ne i-burð to habben.

Eaver me is leovre, se ge don grattere werkes, ne make ge nane purses for to freonden ow wið, ne blod bindon of seolc, ach schapeð 7 seoweð 7 mandeð chirche claðes 7 povre menne hettren. Nan þing ne schule ge geven wiðuten schriftes leave. Hiweð wið ower achne swinch se forð se ge muchgen, to schrueten ow seolven, 7 þeo þ ow servið, as seint Jerome leareð. Ne beo ge neaver idel, for anan richtes þe feont beot hire his werc þe in Godes werc ne swinkeð, 7 tuteleð anan towart hire; for hwil he sið hire bisi, he þencheð þus, 'for naut ich schulde cumen nu nech hire, ne mei ha naut i-geinen to lustin min lare.' Of idelneise awakeneð muchel flesches fondunge. *Iniquitas Sodome saturitas panis et otium.* þ is, Sodomes cwedschipe

com of idelnesse ⁊ of ful wombe. Iren þ̅ lið stille gedereð
muche rust; wateŕ þ̅ ne stureð naut readiliche stinkeð.

II. From MS. Cotton. Titus, D. xviii, written early in the thirteenth century.

Domestic manners of the Nuns. fol. 103, r^o.

Ancre ne schal nawt for-wurðe scole-meister, ne turnen an-
cres hus to childrene scole. Ge ne schulen senden lettres, ne
underfon lettres, ne writen, bute leave. Ge schulen beo i-dodded
iþe ger fiftene siðe, ⁊ fowr siðe i-leten blod, ⁊ oftŕe gif ned is.
Hwase mai wel beo wiðuten, ich hit mai þolien. Hwen ge arn
i-leten blod, ge ne schulen do þreo daies na þing þ̅ ow greves,
ah talkes to owre servanz, ⁊ wið þeawfule tales schurtes ow to
gederes. Ge muhen swa don ofte, hwen ow þunches hevie, oðer
arn for sum worldliche þing sari oðer seke. Swa wisliche wites
ow in owre blod letinge, ⁊ haldes ow i swuch rest, þ̅ ge longe
þrafter muhen i Godes servise þe monluker swinken. And als wa
hwen ge felen ani secnesse. Muche sotschipe hit is to lose for
an dai, tene oðer twelve. Wasches ow hwer se ned is as ofte
as ge wiln. Anker þ̅ naves nawt neh hond hire fode, beos
bisi twa wimmen, an þ̅ leave eaver at hame, an oðer þ̅ wende
ut hwen ned drives, and tat beo ful unorne oðer feir ealde. Bi
þe wei as ho gas, ga seiende hire beodes, ni ne halde na tale
wið mon ne wið wummon, ni sitte ne stonde bute þe leaste þ̅
ho mei ear þen ho ham cume. Nohwider elles ne ga, bute
þider as mon sendes hire. Wiðute leave ne ete ho ne ne drinke
ute. þe oðer beo eaver inne, ne wiðute þe gate ne ga wiðute
leave. Baðe beo obedient to hore dame in alle þing bute in
sunne ane. Na þing nabben þ̅ ho hit nute, ni underfo na þing,
ne ne give nowðer wiðuten hire leve. Na mon ne leten in
ni þe gungre ne speke wið na wepmon wiðute leve. Ne ga
noht ut of tune wiðuten siker fere ne ne ligge ute. Gif ho ne
con o boke, segge bi paternostres ⁊ bi avez hire hures, ⁊ wurche
þ̅ mon bides hire wiðute grucchinge. Habbe eaver hire eares
opene toward hire lafdi. Nowðer of þe familiers ne beo fram hire
lafdi ni ni bringe nowðer to hire idele tales, ne newe tiðinges,
ne bitwenen ham self ne singen, ni ne speken nane worldliche
speches, ne lahhen swa ne pleien þ̅ ani mon þ̅ hit sehe mihte to
uvel turnen hit. Over alle þinge leasinges ⁊ luðere wordes
hatien. Hore her beo i-corven. Lah lokinge habben. Eiðer
ligge ane. Ho ne schule cusse na mon, ne cuð mon ne cunnes
mon, ni for na cuððe cluppen. Ni loke faste o na mon ne
toggle wið ne pleien. Hare wede beo of swuch schape, ⁊ al
hore aturn swuch, þ̅ hit beo eðscene hwer to ho beon i-turnde.
Hare lates loken warliche, þ̅ nan ne edwite ham in hus, ne ut of
hus. On alle wise forbeoren to wradðen hore dame, and as ofte

as ho hit don, ear ho drinken oðer eten, makien hire venie o cneos dun before hire, ⁊ seggen, *Mea culpa*, and underfo þe penitence þ̅ ho leis upon ham lutende hirelake. þe anker þ̅ ilke gult neaver mare þ̅rafter ne upbreide for na wradðe, bute gif ho eft sonas falle i þat ilke, ah do hit allunge ut of hire heorte. Gif ani strif rises bitwenen hame utewið, þe anker make eiðer to make oðer venie o cneos dun to þe eorðe, ⁊ eiðer rihte up oðer, ⁊ cussen on ende, and te anker leie on eiðer sum penitence, mare up o þ̅ ilke þ̅ greatluker gulte. þis is a þing witen ho wel þ̅ is Godd levest, sahtnesse ⁊ somentale, ⁊ te feond laðest, for-þi he is eaver umben to reare sum ladðe. Nu seos te swike wel, þ̅ hwen fur is wel o brune, ⁊ mon wite þ̅ hit ga ut, mon sundres te brondes, ⁊ he dos hond to þ̅ ilke. Luve is Jhesu Cristes fuir, þ̅ he will þ̅ blasie in owre heorte, and te deovel blowes for to puffen hit ut; hwen his blast ne geines nawt, he bringes up sum word, oðer sum oðer hwat hwer þ̅urh ho to huren, eiðer framward oðer, ⁊ te hali gastes fur cwenches hwen þe brondes þ̅urh wradðe beon i-sundret. For-þi halde ham i luve faste to gederes, ⁊ ne beo ham nawt of hwen þe feond blawe, nomeli gif monie beon i-fest to gedere, ⁊ wið luve ontendet. þah anker on hire servanz for openliche giltles leie penitence, to preost noðere latere schriwen ham ofte, ah eaver þah wið leave. Gif ho ne cunen noht to mete graces, seggen in hore stude pater-noster biforen ⁊ ave Maria, after mete alswa, ⁊ credo mare. And seggen þus on ende, Fader, Sune, Hali Gast, an almihti Godd, give ure lavedi his grace, se lengre se mare, ⁊ leve hire ⁊ us baðe nime god ende, for-gelde alle þ̅ us god son, ⁊ milce hore sawle, ⁊ þ̅ us god i-don haven, hore sawle and alle cristene sawle. Bitwene meal ne gruse ge nawt, nowðer fruit, ne oðer hwat, ne drinke bute leave, ⁊ te leave beo liht in al þ̅ nis sunne. At te mete na word oðer lut, ⁊ ta stille, alswa after þe ancras cumplie aðet prime, ni do þing ne seggen, hwer þ̅urh hire silence muhe beo desturbet. Nan ancras servante ne ah bi rihte to asken i-set hure, bute mete ⁊ clað þ̅ ho mai flutte bi ⁊ Godes milce. Ne mis-leve nan godd hwat se tide of þe anker þ̅ he hire trukie, þeo þ̅ arn wiðuten; gif ho serven þe anker al swa as ho mahen, hore hure schal beo þe eche blisse of heovene. Hwa se haves ehe of hope toward se heh hure, gladli wile ho serven, ⁊ lihtliche alle wa ⁊ alle tene þolien, wið eise ne wið este ne bueð mon nawt blisse.

Ge ancras ahen þis laste lutle stucche rede to owre servanz euche wike eanes, til þ̅ ho hit cunnen, and mucche ned is þ̅ ge to ham nimen god geme, for ge muhen mucche þ̅urh hom beo i-godet ⁊ wursnet. On oðer half gif ho sunehen þ̅urh owre gemeles, ge schule be bicleopet þ̅rof bifore þe hehe deme, for-þi as ow is mucche ned ⁊ hom gette mare, geornliche leares ham

to halden hare riwle, baðe for ow 7 for ham seolf, liðeliche 7 luveliche, for swuch ah wummones lare of religiun to beon, luvelich, 7 liðe, 7 seldscene sturne. Baðe is riht þ̅ ho ow dreden 7 luvien, ah þ̅ ter beo eaver mare of þe luve þen of drede, þenne schal hit wel faren. Mon schal heolde eoli 7 win baðe in wundes after Godes lare, ah mare of softe eoli þen of bitende win, þ̅ is, ma of liðe wordes þen of suhiende, for þer of cumes þinge best, þ̅ is, luve eie. Lihtliche 7 swetelich for-gives ham hore gultes, hwen ho ham arn cnawe, 7 bihaten bote. Ase forð as ge muhen baðe of drinch 7 of mete, of claðes 7 of oðer þing, þ̅ ned of flesch askes, beos large toward ham, þah ge narewe beon 7 harde to ow seolven. Swa dos þ̅ wel blawes, wendes te narewe of þe horn toward his ahne muð, 7 utward te wide. And ge do alswa, as ge wiln þ̅ owre beodes bemen wel 7 dreamen i Drihtinis eare, nawt ane to owre anres, ah to alle folkes heale, as ure Laverd leve þurh þe grace of him self þ̅ hit swa mote.

O þis boc redes hwen ge arn eise, euche dai lesse oðer mare. Ich hopie hit schal beon ow gif ge hit reden ofte swiðe biheove, þurch Godes grace, elles ich hafde uvele bitohen mucche hwile. Me were levere, Deu-le-set, to do me toward Rome, þen for to biginnen hit eft for to donne. Gif ge finden þ̅ ge don alswa as ge reden, þonkes Godd georne. Gif ge ne don nawt, biddes Godd are, and beos umben þer onuven þ̅ ge hit bettere halden, after owre mihte. Fader, Sune, Hali Gast, an almihti Godd, wite ow in his warde, he gladiu ow 7 frowe ow, mine leve sustre, and for al þ̅ ge for him drehen oðer drehden, ni give ow neaver lasse huire þen al to gedere him selven. Beo he ai i-hehet fram worlde into worlde a on ecnesse. Amen.

Ase ofte as ge haven red oht o þis boc, gretes ure Lavedi wið an ave for him þ̅ swanc her abuten.

Wrt.

~~~~~ SI DEDERO.

From MS. Reg. 8, B. VI. fol. 18, r^o, of the sixteenth century.

Dum cano "si dedero," protinus mea commoda quæro.

Si dedero, decus accipiam flatumque favoris :

Ni dedero, nil percipiam, spem perdo laboris ;

Si dedero, genus accumulo famamque potentis ;

Ni dedero, clauso loculo parit ars sapientis ;

Si dedero, mihi laus, lex, et jus prospera dantur :

Ni dedero, mihi fraus, fel, fæx adversa parantur ;

Si dedero, mereor in summa sede locari :

Ni dedero, tenui compellor in æde morari ;

Si dedero, veneratus ero, vocor et gratiosus :

Ni dedero, diffamator ego, vocor et viciosus.

Wrt.

ALLITERATIVE POEM ON FORTUNE.

From MS. Laud. 108. fol. 237. in the Bodleian Library, written early in the fifteenth century.

Here bigynneth Somer Soneday.

[U]pon a somer soneday se I the sonne,
 Erly risinde in the est ende;
 Day daweth over doune, derk is in towne,
 I warp on my wedes, to wode wolde I wende.
 With kenettes kene, that wel couthe criez conne,
 I hiede to holte, with honteres hende;
 So ryfly on rugge roon and raches ronne,
 That in launde under lynde me leste to lende,
 And lenede;
 Kenettes questede to quelle,
 Al so breme so any belle,
 The deer daunteden in the delle,
 That al the downe denede.

Denede dale and downe, for dryft of the deer in drede,
 For meche murthe of mouth the murie moeth made;
 I ros, and romede, and sey roon raches to zede,
 They stalke under schawe, schatereden in schade.
 And lordes lenged, lenged, and ladies leces to-lede,
 With grithle grehoundes gode to game and glade;
 And I cam to the game, ther gromes gonne grede,
 And at a water wilde I wende over han wade,
 Ther was;
 I stalked be the strem, be the strond,
 For I be the flod fond,
 A bot down be a lond,
 So passed I the pas.

So passede I the pas, prively to pleye,
 And ferde forth in that frith, folk forto fynde;
 Lawly longe I lustnede, and under lowe lay,
 That I ne herde hond, horn, hunté, hert, ne hynde.
 So wyde I walkede, that I wax wery of the wey,
 Thanne les I my layk, and lenede under lynde;
 And als I sat be side, I say soth for to sey,
 A wifman with a wonder whel wene with the wynde,
 And wond;
 Opon the whel were I wene,
 Merye men, madde i-mene,
 To hire I gan gon in grene,
 And fortune to fond.

Fortune frend and fo, fayrest fere,
 Ferli fals fikel to fonde is i-founde;
 The whel 3e torneth to wo, fro wo into wele,
 That were in the ronyng ryng of the roe, that renneth so
 rounde.

A lok of that levedy, with lovelich lere,
 Mi gode gameliche game gurt to grounde;
 Couthe I carpe carpying, trestly and clere,
 Of that birde bastons in bale ire bounde,
 Ful bowne;
 Natheles, ne mene I nat nay,
 I wile, ar I wende away,
 Redy resons in a ray,
 Radely to rowne.

Redely to rounne rounes to rede,
 A loveloker levedy liveth non in lond;
 I wolde han went with that whyt, in worthlich wede,
 So ferly fair of face, to fore hire I fond.
 The gold of hire gurdel gloud as a glede,
 That blisful burde in bale me bond;
 Of hire ly3th heved in herte I hadde hede,
 And with a wonderful whel that worthi wyth wond,
 Wyth mayn;
 A wifman of so much my3th,
 So wonder a whelwry3th,
 Sey I nevere with sy3th,
 Soth forto seyn.

Sothe to seye, sitte I sey, as my si3the sente,
 A begyngge gome, gameliche gay;
 Bry3t as the blostme, with browes i-bente,
 On the whel that the wy3th wonede in the wey,
 Wyterly him was wel, whan the whel wente,
 For he layked and low, lenyng als he lay;
 Loveliche lokyngges the love lime lente,
 A meriere man on molde, monen I ne may,
 In mynde;
 The gome I gaf a gretyng,
 He seyde, 'Sestou, swetyng,
 The crowne of that comely kyng,
 I cleyme be kynde.'

'Be kynde it me cometh to cleyme kyngene kyngdom,
 Kyngdom be kynde to me, the whel wile wynde;
 Wynd wel, worthliche wy3th, fare fortune, frendene fly3th,
 Flitte forth, fly3tte, on the selve sete to sitte.'

'Sitte, I say, and sethe on a semeli sete,
 Ry3th on the rounde, on the renny[n]g ryng;
 Caste kne over kne, as a kyng kete,
 Comely clothed in a cope, crowned as a kyng.'
 Hey herte hadde he, of hastif hete,
 He leyde his leg oponly at his likyng;
 Ful loth were the lordyng his lordsschipe lete,
 He wende al the world were at his weldyng,
 Ful wy3th;
 On knes I kysed that kyng,
 He seyde, 'Sestou, sweting,
 How I regne with ring,
 Richest in ry3th?'

· Richest in ry3th, quen and knyth, knyng conne me calle,
 Mest man of my3th, fair folk to fote me falle;
 Lordlich lif ledi, no lord lyvynde me i-liche,
 No duk ne dred I, for I regne in ry3th as a riche.'

Of riche thenketh, rewthe is to rede and rounne,
 That sitten on that sameli sete, seththe with sorwe thorouout
 sout;

And I beheld on hadde an heved hor als horhowne,
 Al blok was his ble, in bitere bales browth.
 His diademe of dyamans droppede a-down,
 His weyes were a-weyward, wrothliche wrout,
 Tynt was his tresor, tente, tour and toun,
 Nedful and nawthi, naked and nawth,
 I-nome;
 That gome I grette with grith,
 A word he warp, and wepte with,
 Hou he was crowned kyng in kith,
 And caytif be-come.

'Be-comme a caytif, a cast kyngus king couthe me calle,
 Fram frendes falle, lond, luthe, litel, lo! last,
 Last, litel, lordene, lif fikel is, fortune nou fer fro,
 Here wel, here wo, here knyth, her kyng, her caytif.'

A caytif he was be-come, and komed on care,
 He myste many merthes, and meche maistri;
 And ech I say, soriere likyng ful sare,
 A bare body in a bed, a bere I brouth him by
 A duk drawe to the deth, with drouping and dare.

* * * * *

The poem ends imperfectly.

Mdn.

PROGNOSTICS.

From MS. Harl. 4043, fol 1. r^o. of the sixteenth century.

Clara dies Pauli bonitatem denotat anni ;
Si fuerint venti, crudelia prælia genti ;
Quando sunt nebulæ, pereunt animalia quæque ;
Si nix aut pluvia sit, tunc fiunt omnia chara.

Fevrier de tous les mois,
Le plus court et moins courtois.

En Mars me lie, en Mars me taille,
Je rends prou quand on m'y travaille.

Le curé disoit, Les Pasques pluvieuses, sont souvent frou-
menteuses. Et son clerc respondit, et souvent fort menteuses.

Depuis Pasques au jeu,
Depuis Noel au feu.

En May rosée, en Mars gresil,
Pluye abondante au mois d'Avril,
Le laboureur contentent plus
Que ne feroient cinq cens escus.

En Mars quand il tonne,
Chascun s'en estonne ;
En Avril s'il tonne,
C'est nouvelle bonne.

Es mois d'Aoust et de Juillet,
Bouche moite, et l'engin sec.

Hoc mihi dixit hiems, Si sim quandoque morosa,
In candeloso semper ero radiens.

Dès le saint Martin,
Boy le nouveau vin.

Qui voit à Noel les mouschons,
A Pasques verra les glaçons.

La Lune est perilleuse au cinq,
Au quatre, six, et huit, et vingt.

Prends du temps la reigle commune,
Au premier Mardy de la lune
Le soleil fait par excellence
Au Samedy la reverence.

Du Dimanche au matin la pluye
Bien souvent la semaine ennuye.

Vendredy de la semaine est
Le plus beau jour, ou le plus laid.

Pauvre Laboureur, tu ne vois
 Jamais ton bled beau l'an deux fois ;
 Car si tu le vois beau en herbe,
 Tu ne l'y verras pas en gerbe.
 Janvier le frilleux,
 Fevrier gresilleux,
 Et Mars le poudreux,
 May clair et venteux,
 Font l'an et l'om heureux.

Wrt.

~~~~~

### PALAMON AND ERSYTE.

This fragment is copied from a MS. of the time of Henr. VI. preserved in the library of Trinity College, Dublin.

*Palamon.*

This Palamon in his bed lay,  
 And herd Emlyn syng so dowcely,  
 That unto his brother he gan say,  
 Wer is my love and my lady ?

*Emlyn.*

Goyng merely in a garden grene,  
 Singyng herself this lady bright,  
 She ravissed bothe the hertes, I wene,  
 Of Palamon and his brother Ersyte.

*Palamon.*

Syr Palamon it is my name,  
 And for this lady I ber gret blame  
 In preson stronge, Emlyn I chese  
 Unto my love and my maystres.

*Emlyne.*

O thou, Emlyne, thi fayrenes  
 Brought Palamon and Ersyte in gret distresse ;  
 In a garden whan thou didist syng  
 So fresshely in a May mornyng.

*Ersyte.*

I Ersyte with my brother lay,  
 Palamon, whan he chese this may ;  
 I had or he of her a sighte,  
 Therfore I chalenge hir to righte.

(No more in the MS.)

*Edinburgh.*

*D. L.*

## METRICAL PROPHECIES.

From MS. Publ. Libr. Camb. Kk. 1. 6. written at the beginning in a hand of the sixteenth century.

In the yere of owere lorde a thowsande v<sup>c</sup>. lij. and one,  
Schalle theys be doynge and done.

In Brettane thys ilond, that ys callyd Albyone,  
Grete sorrowe ys lyke to be there in.

*Warwik.* A Beare fowlle and gryssely grette harme schalle  
begyne,  
And mayntenyd he schalle be there ine.

*Pen.* A Dragone alle grene hys syde schalle of-take,  
But at the laste sowthly he schalle hyme for-sake.

*Schrowe.* And thene, jentyll Talbott, be-ware thy hed,  
For swerly a grene Dragone schalle put the to dred.

*Derbe.* And (*sic*) Eagelle alle bryghte schalle fly alle  
abowyte,  
And helpe the frome there handes, that er so  
hygthe of rowte.

*Wyn.* The Fawcone in mewe wyll hyrselfe alle gates be,  
The Fennyxe alle sumynge schalle make wepynge  
eyes.

*Arendel.* The Wyghte Horse with leappyng schalle make  
an end  
Of the fowlle evelle Bere, wyche God hathe send.

*Pen.* But the Dragon alle grene a falle schalle then  
be-tyde,  
And wandere thowe schallte, with owte any gyde.  
And the Coke of the Northe schalle ease thy payne,  
Butt a Wolffe schalle dashe the a-gayne.  
A Bogett of wayttere schalle umble, and also  
brynge  
A flok at hys taylor, to helpe hys lyege kynge;  
The wychelyes wepyng, withowte halle or bower,  
Or plase for hyme mete, but one a barre flore.  
And then, alas! thy yere ys fere spentte,  
Strangeres and tyrantes that schalle the tormente.  
Also gyde yowe wyll, ladys, that dwelle in bower,  
For your maydens and yowe, theye schalle meste  
dewore.



Trwe wedynges for-gottone of eche mane,  
And lemans for spowses schalle every mane take  
in honde :

The kynge a pooer maydene schalle ine hys mynde,  
And hys playfelowes hyme seke, but none schalle  
hyme fynde.

And of thys lady he schalle get a flowere,  
That schalle warne all kynges as he leste every  
owere.

Thene gret tokens schalle be sene in the elementtes,  
And sone alle bloody, schalle feldes be wer wayt-  
teres doo rene,

Thene schalle the kynge gyde as he lyst eche  
waye,

But he schalle hyme be-hed, for hys folyshe pleye.  
And more traytores he schalle owytte cry at the  
last,

But smal redrese makynge, the thynges be soo fare  
past.

Thene hangynge and drawynge thow schallte  
style see,

But moche adewe to set thynges as they hawe bee.  
But at the last God schalle hyme helpe the olde  
waye,

And schalle alle set in concorde and staye.

And then, yowe mayddens, that lyes in your  
stronge walle,

For after thys to your reame schalle no hurte falle,

*Finis.*

*Anno Regny Marie, Regene Anglie primi, primo, xix. daye  
Juli.*

*Mdn.*

## RULES OF CONDUCT.

From MS. Sloane, No. 1360, written in the year 1545.

Pray not to God wyth thy lyppes only,  
But wyth thy heart vervently.

In the mornyng ryse erley,

And serve God devoutly,

Go to thy meat appertly,

And syt thereat dyscrytly,

And receve yt of God thanckefully.

*Hull.*

## GRAMMATICAL RULES.

From MS. Sloan. No. 1210, fol. 123, v°, of the fifteenth century.

My lefe chyld, I kownsel ye  
 To furme thi vj. tens, thou awyse ye;  
 And have mynd of thi clen soune,  
 Both of nowne and of pronowne,  
 And ilk case in plurele,  
 How thai sal end, awyse the wele;  
 And thi participyls forgete thou nowth,  
 And thi comparysons be yn thi thowth;  
 Thynk of the revele of the relatyfe,  
 And then schalle thou the bettyr thryfe;  
 Lat never interest downe falle,  
 Nor *penitet* with hys felows alle;  
 And how this Englis schalle cum in,  
 Wyt *tanto* and *quanto* in a Latyn,  
 And how this Englis schalle be chawngede,  
 Wyt verbis newtyrs qwen thai are hawede;  
 And how a verbe schalle be furmede,  
 Take gode hede that thou be not stunnede;  
 The ablatyfe case thou hafe in mynd,  
 That he be saved in hys kynd;  
 Take gode hede qwat he wylle do.  
 And how a nowne substantyfe,  
 Wylle corde with a verbe and a relatyfe;  
*Posculo, posco, peto.*  
 And yf thou wylle be a grammarion,  
 Owne thi fyngers to construccyon,  
 The infenytyfe mode alle thorowth,  
 Wyt his suppyns es mykylle wroth;  
 And thynk of propr nownnys,  
 Both of kastels and of townnys;  
 And when *oportet* cums in plas,  
 Thou knawys *miserere* has no gras,

Hull.

~~~~~

 PROVERBIAL VERSES.

Written in the margin of MS. Cotton. Cleopatra C. vi. fol. 21, v°. and 22
 r°. in a hand of the thirteenth century.

Liper lok and twinkling,
 Tihing and tikeling,
 Opin brest and singing,
 peise midoutin lesing
 Arin toknes of horelinge.

King conſeilles,
 Biſſop loreles,
 Wumman ſchameles,
 Hold-man lechur,
 Jong-man trichur,
 Of alle mine live
 Ne ſau I worſe five.

Ne be þi winpil nevere ſo jelu ne ſo ſtroutende,
 Ne þi faire tail ſo long ne ſo trailende,
 That tu ne ſchalt at evin al kuttid bilevin,
 And tou ſchalt to bedde gon ſo nakid as tou were [borin].

Wrt.

DIRECTIONS FOR WRITING IN CIPHER.

From MS. Sloan. No. 351, fol. 15, v^o, of the fifteenth century.

C for B, D for C, F for D, G for F, H for G, K for H,
 L for K, M for L, N for M, P for N, Q for P, R for Q, S
 for R, T for S, B for T.

E for A, A for E, I for O, O for I, V for *himself*, and Y
 for *himself*.

Item, in every word the firſt conſonant ſhal be changed as
 is abovesaid, and never elles.

Item, when ij. conſonants comen togider which will not be
 ſowned, ther ſhal be ſet bitwene hem, or next afore or after,
 as hit wil falle, this ſilable *ex*, the which ſhal ſtande for nought
 ſave for the ſownyng of the word.

Item, for W, sh, Item, for ch, th, and for th, ch, when-
 evere hit happeth in bigynnyng or ende or the myddes of any
 word.

Item, wherever Q ſtandeth ther ſhal folwe an U, which ſhal
 ſtande for nought but for the ſownyng of the word.

Item, wherever this word *the* comith, ye ſhal ſette afore this
 lettre R, which wil make Rthe.

Item, ye ſhal never ſet this lettre Y ſave in ſuch places as
 he may ſtande for *himself*, as *your*, *gold*, *yif*, and not for *Joy*,
Justes, or *Jhesus*.

HULL.

QUEEN CATHARINE PARR'S CHILD.

The following curious letter from the Duchess of Suffolk to Mr. Cecil is extracted from MS. Lansd. No. 2, art. 16.

It refers to the child of Queen Catharine Parr by her third husband, Sir Thomas Seymour, Baron Seymour of Sudley, nursed at the Duchess's house at Grimsthorpe in Yorkshire, (see the *Archæologia*, vol. ix. p. 8.): it also contains an inventory of Plate belonging to the Nursery. It is dated 27th August, 1548. 2 Edw. VI.

Hit is sayd that the best meane of remedie to the sicke, is first playnly to confesse and to disclose the disease; wherfore bothe for remedie and agayne for that my disease is so strong that hit will not be hidden, I will discover me unto you. Ffirst I will as hit were under Benedicite and in hiegh secrecie declare unto you that all the world knowethe, though I goo never so covertly in my nette, what a veary begger I am. This sicknes as I have sayde I promise you increaseth mightily upon me. Amongest others the causes therof is you will understand not the least, the Quenes child hath layen and yet dothe lye at my howse with her companie abowte her, hooly at my chardges. I have writen to my lady Somerset at large, which was the let I wrote not this with myne awne haund unto you, and amongst other thinges for the child that there may be some pentions allotted unto her, acording to my lordes grace promise. Now good Cicill, help at a pinche all that you may helpe. My lady also sent me word at Whitsentide last by Bartue,* that my lordes grace at her suite had graunted certeyn nurserye plate shuld be delyvered with the child; and lest there might be stey for lacke of a present bill of suche plate and stuffe as was there in the nurcerye, I send you one hereinclosed of all suche parcelles as were apointed out for the childes only use; and that ye may the better understand that I cry not before I am pricked, I send you also mistress Eglenbies (governess) letter unto me, who with the maydes nourrice and others dayly call on me for there wages, whose voyces myne eares may herdly beare, but my couffers much wurse,—wherfore I cease, and committe me and my sickenes to your diligent care, with my hertie commendations to your wiefe.—At my mannour of Grymesthorpe, the xxviith. of August.

Your asured loving frend,

K. SUFFOULK.†

SUGLEYE.

* Richard Bartue, Esquire, ancestor of the Lords Willoughby d'Eresby, the Duchess's husband.

† Daughter of William, Lord Willoughby, and the fourth wife (relict) of Charles Brandon, Duke of Suffolk.

*A bill of all suche plate and other estuf as
belongethe to the norcerye of the Quene's child.*

Plate

Ffirste, ij. pottes of silver, all white.
Item, iiij. goblettes, silver, all white.
Item, one saltt, silver and parcell gilt.
Item, a maser with a bande of silver and parcell gilt.
Item, xj. spones, silver, all white.

Beddinge and
other estuf.

Item, a quyllt for the cradell, iiij. pillowes,
and j. pair fustians.
Item, iiij. fetherbeddes, iiij. quyltes, and iiij.
pair fustians.
Item, a testour of scarlette, embrothered, with
a counterpoint of silke saye, belonging to
the same, and curtens of crymsyn taffetta.
Item, ij. counterpointes of imegerye for the
nорces bedd.
Item, vj. pair shetes, little worthe.
Item, vj. fair peces of hanginges within the
inner chambre.
Item, iiij. Carpettes for wyndowes.
Item, x. peces hanginges of the twelve
monethes, within the utter chambre.
Item, ij. cuyshens, clothe of golde.
Item, j. chayre of clothe of golde.
Item, ij. wrought stooles.
Item, a bedstedde, gillt, with a testour and
counterpoint, with curtens belonging to
the same.

Item, ij. mellche beastes, whiche were belong-
inge to the norcerye, the which it maye please
your grace to wryte maye be bestowede uppon
the ij. maydes towards ther maryages, which
shalbe shortelye.

Item, one lute.

Indorsed.

To my loving frend Mr. Cecill,
attendant upon my Lord
Protectors Grace.

27 of August.

From my Lady of Suffolkes grace to my Mr.

Concerning the Quenes child nursed at her house at
Grimsthorp, with a bill of plate belonging to the nurcery.

Anno. 2. Ed. 6.

G. J. A.

FRAGMENTARY VERSES.

From the fly-leaf of MS. Bodley 622, written early in the fourteenth century.
A later copy occurs in the Cotton MS. Cleop. D. viii. f. 1.

That in thi mischef forsakit the noȝth,
That in thi bonchef axit the noȝth,
That wanne thou trespassest for-berit the noȝth,
That in thi nede wernit the noȝth,
He is thi Frende.

Wan y was pore, than was y fre,
Wenne y gan gedere, tho let y be;
Wanne y was ryche, tho was y harde,
And er y wyste, y deies [deied *Cott.*] amidwarde.
Alas! richesse, so mich in thouth,
To-day y was riche, and now have y [riȝt *Cott.*] nouth.

A scheld of red, a crosse of grene,
A croune y-writhe with thornes kene;
A sper, a sponge, with nayles thre,
A body y-bounde to a tre;
Who [so *Cott.*] this schild in herte wul take,
A-monge his enimes thar he noȝt quake.

Mdn.

BENEDICTION AND PROPHECY.

From the Pontificale of Egbert, Archbishop of York, in the Bibliothèque du Roi at Paris, a fine MS. written about A. D. 950. The first is written on a scrap of velum inserted; the other in a vacant space at the end.

h'. Broðer ða leofestan, we onlysað eow of synna bendum,
on ge-wrixle ðæs eadegan Petres ðara Apostola ealdres, ðam
ðe ure dryhten ðone anweald sealde synne to ge-bindienne ȝ
eft to onlysenne. Ac swa miclum swa eow to belimpð eowra
synna ge-wregednes ȝ us to ge-byreð sio for-gifenes, sie God
æelmihtig lif ȝ hælo eallum eowrum synnum for-gifen ðurh
ðone ðe mid him leofað ȝ ricsað geond world aworld. Amen.

Anno millesimo septingentesimo nonagesimo, rex captivus,
regina pene occisa, vae ecclesiæ! principes fugient, sceptrum
confractum, paulo post reviviscit ferrum et ignis in nobiles,
spoliatio templi. Hæc Dunstanus servus Dei.

Wrt.

SCRAPS OF LOVE SONGS.

From a MS. in the College of Arms, marked E. D. N. No. 27; written in a small illegible hand of Edward II. time. The second is written as prose in the manuscript.

A levedy ad my love leyt, the bole bigan to belle,
The cokeu ad the kite keyt, the doge is in the welle;
Stod y in my stirop streyt, i-schake out of the schelle,

As ryt as ramis orn.

Filipe with is fauchun fantes, be god, sayd, rake in hille,
With arm an . . . the bolle get in the corne, but mi lema[n]
love well.

If you love a wenche wel, cry laude and stille,
Bestir wel, but yef hir noute, grant hir al hir welle,
Be thou nowt so hardy hir onis to grille;
Wan thou hast thin welle, dan let hir morne still with an
I swar be the leves, let hir ches, were sche wel love or bene.

As I stod on a day, me self under a tre,
I met in a morueninge a may, in a medwe;
A semlier to min sithe saw I ner non,
Of a blak bornet al wos hir wede,
Purfiled with pellour down to the teon;
A red hod on hir heved, shragid al of shridis,
With a riche riban gold be-gon.
That birde bad on hir boke evere as he yede,
Was non with hir but hir selve a-lon;
With a cri gan sche me sey, sche wold a-wrenchin away,
But for I was so neye.

[*A line gone*]

I sayd to that semly that Xpx [Crist] should hir save,
For the fairest may that I ever met;
'Sir, God yef the grace god happis to have,
And the lyginges of love,' thus she me gret.
That I mit becum hir man, I began to crave,
For nothing in hirde fondin wold I let;
Sche bar me fast on hond, that I began to rave,
And bad me fond ferther, a iol for to feche.
'Quaer gospellis al thi speche?
Thu findis hir nont hire the sot that thu seche.'

For me thothe so fair, hir wil wold I tast,
And I freyned hir of love, therat she lowe;
'A! sire,' she sayd, 'hirt thow for non hast,

If it be your wille, ye an sayd innowe.
 It is no mister, your word forto wast,
 Ther most a balder byrd billin on the bow ;
 I wend be your semlant a chese you for chast,
 It is non ned to mak hit so tow.
 W . . . ri wet ye wat I rede,
 Wend fort ther ye wenin better for to spede.'

Mdn.

ALLITERATIVE VERSES.

From MS. Harl. 3724, fol. 4, r^o, of the thirteenth century.

De sancto Petro martire.

Petre, piis plausibus pro petra punito,
 Plaudat præsens populus pectore polito ;
 Petrus pater pauperum purus prædicator,
 Petram plebi prædicat pacis propagator ;
 Pungit prædicatio pregnans puritate ;
 Pravos parant prælium pleni pravitate ;
 Promunt paricidium patrem perimentes,
 Primpulum puerum primitus petentes ;
 Passo Petro pateram pœnis perpetratis
 Panditur potentia patris pietatis ;
 Pululant prodigia Petro promerenti ;
 Pedes, palmæ, palpebræ præbentur petenti ;
 Pellitur paralis, podagra, putredo,
 Pavor, pestilentia, prominens pinguedo ;
 Pagem, Petre, postula prolem procedentem,
 Pacem præsta populo, perde persequentem,
 Præbe posse pariter propulsis peccatis
 Poli palmis perfrui probis præparatis.

Amen !

Hull.

SCRAPS.

From MS. Bib. Publ. Cantab. Ee. i. 5. of the fourteenth century.

Al it is fantam that we mid fare,
 Naked and povre henne we shul fare ;
 Al shal ben other mannes that we fore care,
 Ant that we don for Godes love, have we no mare.

From MS. Dd. xi. 78, also of the fourteenth century.

Lege hoc versum netrograde et invenies contrarium sensum,
Abel. Sacrum pingue dabo non macrum sacrificabo.
Caim. Sacrificabo macrum non dabo pingue sacrum.

Hull.

THE SIEGE OF CALAIS.

From MS. Cotton. Galb. E. ix. fol. 110. vº. Written on the fly-leaf in a hand of the period.

*Her biginyth the seige off Calays,
in the yer off our Lord j Mⁱ iiii.*

In Juyl whan the sone schon,
Tres, levys, and herbis grene,
Wyth many sonder colowris;
And fresch flowris that April mad,
Gane for to feynt and to fad,
Of lusty colowris,
And of swete odowris.
And fruyte on tre both gret and smale,
Gan for to rip and wex fulle pale,
Than comyth time off labowr;
To profit and to wirchip wyne,
In armes, so ther be no treson inn,
Untruth, ne fals colowr.
The duk of Burgayn off grete prid,
Mad gret assemblie in landes wyd,
In Flanders, and in Breban;
Of his power and in chevalry,
In Burgayn, and in Pikardye,
Of Henaw, and off Holand.
A c. l. Mⁱ. and mo,
That weryne alle to ryd and go,
To ber sper and schild;
And mak avant Calys to wyn,
And schuld dye that wer theryn,
Both man, woman and chyld.
The wolles and the merchandyss,
And othir god with the ymprise,
They wold have a serteyne;
The walles they wold ber a downe,
Towr, castelle, and dongen,
Alle schuld be mad fulle playn.
And so with red baners displayed,
With o[r]dir in the bateylls arayed,
They cum they cum (*sic*) the towne abote;
Statly tentes anon they pyzte,
Larg and long and gret of syzth,
It was a ryalle rowte.
Wyth gunnes gret, and other gret ordinance,

Them to help and to avanc,
 With many a prowde payys;
 Gayly peynted and stuffed welle,
 Ribawdes armyd with iyrne and stele,
 Was never better off devyce.
 Ix. M^l. cokkes to crow at nyȝth,
 And viij. M^l. cressetes to brene liȝth,
 Gret wonder to her and se;
 How sone the had mad her logyng,
 Defens off herth and dikyng
 Redier myȝth non be.
 The erle of Mortayne mad a diner,
 And felowys be of good chere,
 Off no thing hav we no dred;
 I trust to god to se that day,
 That for alle the proud aray,
 Fulle low schalle thay lowth.
 The levetent Ser Johne Racyf,
 That ever lovyd worschyp and dred repreve,
 Kept fulle god governance;
 And so did the baron off Dudley,
 In the castell, the soth to say,
 Mad fulle good ordinance.
 My lord Camoys at Bolyn-gate,
 The bulwerkes he did undertak,
 At no tyme wuld he fayle;
 Nether late ne erly,
 Yff any without wer so hardey,
 It onys to assayle.
 At the Mylk-gate Ser Johne Aston,
 And Ser Jefferey Warbulton,
 With a many a hardy man;
 The trompetes lowd they dyd blow,
 That the duk myȝth well know,
 The wach whan yt bigan.
 The porters kept the gattes full manly,
 The gattes opyn continually,
 To wate they wer not irk;
 The trew sodiers both day and nythe,
 Lay on the walles in harnes brighe,
 Hit was ther hows and kirk.
 The burges and men wer full bown,
 For to defend the possession,
 Hit longith to them off ryȝth;
 The merchanttes wer full redy,
 At all tymes and every skry,

Hyt was a full good sy3th.
 And so did the good comyns,
 That had stuffed well the town,
 With the good and vitayle;
 In town and feld to rid and go,
 And all odur werkes to doo,
 In all that my3th avayle.
 The women, both yung and old,
 Wyth stones stuffed every scaffold,
 The spared not to swet ne swynk;
 With boylyng cawdreys both gret and smalle,
 Yf they wold assaute the walle,
 All hote to gev them drynk.
 The furst day ther enmys prowde,
 Gan to skirmysch with schowtes lowd,
 But countred they wer anon;
 Gonners to schew ther arte,
 In to the town in many a parte,
 Schote many a fulle gret stone.
 Thankyd be God and Mary myld,
 The hurt nothir man, woman, ne chyld,
 To the howsis thow they did harm;
 Sent Babara! than was the cry,
 When the stone in the stone (*sic*) did fly,
 They cowd non other charm.
 And for the duk lay them no nere,
 At the sowth west corner,
 Off gonnes he had a song;
 That anon he left that place,
 And to the west end he mad a chace,
 Hym thowth he bod to long.
 Ther men my3th se archerys good,
 Cast from them both gown and hood,
 The better for to schote;
 That Frensch and Flemysch was ful fayn
 To ther tentes to retorn ogayn,
 They saw non othir boote.
 And one amang, an Iyrysch man,
 Uppone his hoby swyftly ran,
 Hyt was a sportfulle syghte;
 How hys dartes he did schak,
 And when him lyst to leve or tak,
 They had fulle gret dispite.
 All so a hownd that did hyeghe go by,
 That longid to the water bayly,
 Fulle swyftly wold he ren;

And every skyrmysch to travayle,
 Man and hors he wold assayle,
 Fulle welle he coude them k[e]nne.
 And so hit byfelle upone a Thyrsday,
 The erle of Mortayn made a fray,
 At seynt Peturs on the playne;
 And drove them to there tentys nere,
 And toke many a prisonere,
 And many off them were slayn.
 And after they com with gret navi,
 With bolgit schipis ful craftly,
 The havyn for to han schent;
 At Friday but on the morow,
 Than began the dukes sorow,
 Hys schypis when he saw brent.
 And so after within a whyle,
 Drawyn a down was hys castell,
 With many a hardy man;
 His men of armes wer layd to grownd,
 And sum askapid with dethys wond,
 And few off them wer tan.
 The next morow or yt was day,
 Erly the duk fled oway,
 And with hym they off Gant;
 And after Bruges and Apers both,
 To folow after they wer not loth,
 Thus kept they ther avaunt.
 For they had very knowyng,
 Off the duk off Gloceturs armyng,
 Caleys to rescue;
 By caus they bod not ther,
 In Flanders he soght hem fer and ner,
 That ever may they yt rew.
 Only God, in whom ys all,
 Sav Caleys that ryall towne,
 That ever yt mot wel cheve
 Unto the crown of mery Yngland,
 Whils that this world wyll stand,
 That neany.enmys ytt greve.
 Lytell wote the fool,
 Who my3th ches,
 What harm yt wer,
 Good Caleys to lese. *Amen.*

Explicit the sege off Caleys.

Mdn.

PROPHECIES RELATING TO EDWARD III.

From the Bibliotheque du Roi, at Paris, MS. Ancien fonds, No. 5178.

(Regius, olim Colbertinus).

*Versus inventi Londoni in una pila de corio, de Rege Edwardo
iii^o. post conquestum.*

En pila regalis vocitor, tum ludus ejusdem.
Anno milleno tercenteno duodeno
Edwardus ternus natus est sub Bricio Sancto ;
Hic duodecimus est ab arbore nomine regum
Angliæ, Francorum rex gloriosus erit.
Trans mediterraneum volabit et aquila grandis,
Errantes multos adducet ad altitonantem,
Rebelles cædens mactabit et annumerabit,
Post rediens pardus prædis visitatis abibit
Ad reges sanctos, quibus jungetur et ipse.
Uinctio trina patet, quarto nec unctio decet ;
Post tractum Lachesis infelix Atropos occat (secat ?),
Proch dolor ! et gemitus sic deficit Anglicus honor.
Tolle caput milvi, cancer ter simile fiat ;
Et medium solis sex lustra notabis et unum.
Anglorum Regnum Bastard bello superavit,
Et monasterium construere rex properavit ;
Jejuniis orans, cupiens de sobole scire,
Divinum mox responsum merebatur audire.
Quot pedibus fiat ecclesia Batallia longa,
Tot annis tua posteritas regnabit in Anglia.
Quamlibet ecclesiam prolongare voluerunt,
Trecentos pedes excedere non potuerunt.
Bruti posteritas cum Scotis associata,
Anglia regna premet Marte, labore, voce.
Flumina manabunt hostili tincta cruore,
Perfida gens omnium fraude subacta ruet ;
Quem Britonum fundet Albanis juncta juvenus,
Sanguine Saxonico tincta rubebit humus.
Regnabunt Britones Albanæ gentis amici,
Antiquum nomen insula tota feret.
Ut profert Aquila veteri de turre loquuta,
Cum Scotis Britones plurima regna regent,
Regnabunt pariter in prosperitate quieta,
Hostibus expulsis, judicis usque diem.
Historiæ veteris Gildas luculentus orator
Hæc retulit parvo carmine plura notans,

Versus vaticinales editi a Gilda hystoriographo.

Regnum Scotorum fuit inter cætera regna
 Terrarum quondam nobile, forte, potens;
 Reges magnifici Bruti de stirpe regebant
 Fortiter egregie Scotica regna prius,
 Ex Albiniaeco trina pote potentis Æneæ
 Dicitur Albania, litera prisca probat.
 A Scota nata Pharaonis regis adepti,
 Ut veteres tradunt, Scotia nomen habet.
 Post Britones, Dacos, Pictos, Hunnosque repulsos,
 Nobiliter Scoti jus tenuere suum.
 Fata ducis celebris super omnia Scotia flebit,
 Qui loca septa solo junget ubique sibi;
 Principe magnifico tellus viduata vacabat,

* * * *

Antiquos reges justos, largos, locupletes,
 Formosos, fortes, Scotia mæsta luget.
 Ut Mellinus ait, post reges belligerosos,
 Regis more carens regia sceptrâ geret;
 Serviet Angligeno regi pro tempore quodam,
 Proch dolor! Albania fraude subacta sua.
 Quorum respirabit post regis funus avari,
 Versibus antiquis prisca Sibilla canit.
 Candidus Albanus Patotis causa ruinæ,
 Traditione sua socia regna teret.
 Rex Barrolis eum numerosa classe potitus,
 Affliget Scotos ense, furore, fame.
 Extera gens tandem Scotorum fraude peribit,
 In bello princeps Noricus ense cadet;
 Gallica quem gignet, qui gaziis regna replebit,
 O dolor! o gemitus! fratris ab ense cadet.
 Anglia Neustrenses fœtu decorata leonis,
 Regibus offensis sit pluribus aucta coronis.
 Anno milleno tercenteno medioque,
 Centum cum deno, populo pugnatur utroque;
 Mens, cur, cor cupiens, lex Christi, vita jocunda,
 Formam cunctorum tibi primam dabit futurorum.
 Albus draconem draco rubeum superabit;
 Anglorum nomen tollit, rubeique durabit.
 Cum fuerint anni completi mille ducenti,
 Et decies deni, post partum Virginis almæ,
 Et sex et seni, sulcabant æquora remi,
 Inter saxosum vicum castrumque nodosum
 Corruet Anglorum gens perfida fraude suorum.

D'A*.

EXTRACTS ILLUSTRATING COSTUME, &c.

From MS. Laud. 416. olim. C. 90, fol. pap. circa. 1400. A paraphrase of the Ten Commandments, in 7. line stanzas, illustrated by "Narraciones" or Tales. Imperf. at beginning, as the first fol. is marked xxxvij.

Under the Third Commandment not to break the Sabbath, occur these lines, f. 44. v°.

Also use not to pley at the dice ne at the tablis,
Ne none maner gamys uppon the holidais;
Use no tavernys where be jestis and fablis,
Syngyng of lewde balettes, rondelettes, or virolais;
Nor erly in mornyng to fecche home fresch mais,
For yt makyth maydins to stomble and falle in the breirs,
And afterward they telle her councele to the freirs.

Now y-wis yt were wele done to know
The dyfference bytwene a damselle and a maide,
For alle bene lyke whan they stond in a row;
But I wylle telle what experience said,
And in what wyse they be entyrid and araied;
Maydyns were callis of silk and of thred,
And damsellis kerchevis pynnid uppon ther hed.

Wyffis may not to chirch tille they be entyred,
Ebridyllid and paytrellid, to shew her aray,
And fetyd alle abowte as an hacony to be hyred;
Than she lokyth aboute her if eny be so gay;
And oon thyng I comend, which is most to my pay,
Ther kerchef hanggyth so low, that no man can a-spye,
To loke undirnethe oons to shrew her eie.

Jangelyng in chirche among hem is not usid,
To telle alle her howswyfry of the weke byfore;
And also her husbondis shalle not be accusid,
Now crokyd and crabbed they bene ever more;
And suche thyngges lo! they can kepe no store,
They bene as close and covert as the horn of Gabrielle,
That wylle not be herd but from hevyn to helle.

Under the Sixth Commandment the writer is very severe against women in the following lines; f. 54.

But and the wyf oons happe to go astray,
Hyt hard is for evyr. to gete yt a wey.

Tylle dethe depart she wylle not blynnne,
She is nothyng jelows of her name;

For she is so bold off her synne,
 She seith it is but a comyn game;
 Why shuld she than have eny shame,
 Yf she can eny goodly man a-spie,
 Wyth her crokyd instrument encrese and multeplie.

In suche foule lustis is moste her delyte,
 And to make her fresh wyth gay attyris;
 She sparith no cost to yef men aptyde,
 To sette up her hornys with long wyris;
 And to be made mucche of she gretly desyris;
 She wil be redy with the twynkelyng of an eie,
 And wyth her lytille whetyng-corne to encrese and multeply.

Of oon straunge thyng she held hir not paide,
 She must eche day have chaunges new;
 And if eny be bettyr than she araide,
 Or have clothyng of a fressher hew,
 Then to have ther of she wille fast pursew;
 And if that she have it not, ye must sey her why,
 Or els wyth her twachylle wille encrece and multeply.

Bochas rehersith of wyfis many oone,
 Which to her husbondis were contrarious;
 Among alle other he wrytyth of oone,
 Semeramis hir name, of levyng vicious,
 Quene of Assirie, he callyth hir thus;
 Which wold no man in eny wyse denye,
 But wyth her crokid shap encrece and multeply.

She ne sparid straunger ne other,
 And if he come not, she wold hym calle;
 She toke her sonne and eke her brother,
 Suche a fals lust was on her falle;
 Hir corage was to have ado with alle;
 She had no mynd that she shuld die,
 But with her prety tytmore to encrece and multeply.

And yet the most party, by God, I dare welle saye,
 Are of an hole mynde fulle stedfast and sure;
 Buxom and bonaire, and meke as a maie,
 And without man they can right welle endure;
 Of clennes and chastyté they have bothe in cure;
 And yet som men wille thynk and say that y lie,
 There are so many workars to encrece and multeplye.

* * * *

f. 60.

I can fynd no man now that wille enquere,
 The parfyte wais unto Dunmow;
 For they repent hem within a yere,
 And many within a weke, and sonner, men trow;
 That cawsith the weis to be rowgh and over grow,
 That no man may fynd path or gap,
 The world is turnyd to another shap.

Befe and moton wyllle serve wele enow;
 And for to seche so ferre a lytill bakon flyk,
 Which hath long hanggid, resty and tow;
 And the wey I telle you is comborows and thyk,
 And thou might stomble, and take the cryk;
 Therfor bide at home, what so ever hap,
 Tylle the world be turnyd into another shap.

Mdn.

THE PROPERTIES OF GOOD WINE.

From MS. Lansdowne, No. 397, fol. 9, v^o. of the fourteenth century.
 It is a different and more complete copy of the scrap printed at p. 273 of our first volume.

De vino.

=I, 273, 17, 18
(225)

Savez-vous coment homme deit le vyn prisir, quant homm le trove freit et de bon boysoun? xx. lettres y ad, bien les sai, ore les escotez et jeo les vous nomerai. iij. B, iij. C, iij. N, iij. S, et viij. F. Les iij. B dient q'il est bons, beus, et bevale. Les iij. C dient q'il est court, clers, et crespé. Les iij. N, q'il est net, neays, et naturels. Les iij. S dient q'il est sek, sayn, et sade. Les viij. F dient q'il est freit, fresche, fryant, fre-missaunt, furmentel, feire, fyn, e Fraunceys. Et où crust-il? Il crust sur le croupel de la mountaigne en coundos d'un lary en agayt du soleil où li un grayn regard lui autres sicom confel fait poucin en arrys du vilayn, où onkes grayn de feus n'i entra, si le douz russinolle ne le portast en son duz bek volaunt, et ret cum rasoure de gyngaunt qe ret mil moignes à un afilée, estencele cum carboun de chenvert, rampaunt cum esquirel du boys, beaux cum chevaler, pleisaunt cum dame, fort cum toure, descendant cum foudre, ciliaunt cum fuge de charrete, poignant cum aloyn de cordewaner, cler cum lerne de senge qe plort par force de vent de bise quant set sur croup de somer, poy-soun au vilayn, treacle à dame. E coment fait à boivre? un tenum, od un tendre flemyschele ellise cognule ryolle, un soffle et descreve cum emfs qui ad la verole. Eye, vin, bons es-tu, douz es-tu, mult des melles fais-tu, mès quant tu les ad fait tu les peeses, ore tere ta bouche, si ma beses.

Wrt.

SONG OF THE BOAR'S HEAD.

From MS. Porkington, No. 10. sm. 4to. sec. 15. on paper. This Song or Carol differs from the two on the same subject printed in Ritson's Ancient Songs, p. 126.

Hey, hey, hey, hey, the borrys hede is armyd gay.
 The boris hede in hond I bryng,
 With garlond gay in porttoryng,
 I pray yow alle with me to synge,
 With hay.

Lordys, knyzttes, and skyers,
 Persons, prystis, and wycars,
 The boris hede ys the furt mes,
 With hay.

The boris hede, as I yow say,
 He takis his leyfe, and gothe his way,
 Gone after the xij. theyl ffyt day,
 With hay.

Then commys in the secunde kowrs with mykylle pryde,
 The crannus, the heyrrouns, the bytteris by ther syde,
 The pertrychys and the plowers, the wodcokus and the
 snyt,
 With hay.

Larkys in hot schow, ladys for to pyk,
 Good drynk therto, lycyus and fyne,
 Blwet of allmayne, romnay and wyin,
 With hay.

Gud bred alle and wyin dare I welle say,
 The boris hede with musterd armyd soo gay ;
 Furmante to pottage, with wennissun fyne,
 And the hombuls of the dow, and all that ever commis in ;
 Cappons i-bake, with the pesys of the roow,
 Reysons of corrons, with odyre spysis moo.

It ends abruptly thus at the bottom of a page.

Mdn.

A BRIEF DIARY.

Written apparently by some citizen of London, temp. Hen. VII. and Hen. VIII. from MS. Vespasian A. xxv.

K. H. the vij.

M. Remyngton, mayir. Then came yn my lady Kataryn, the kyngges doughter, of Castell, into Ingland.

M. Schawe, mayir. Then was prince Arthur, the son of kyng H. the vij., maryid unto my lady Kataryn above said, at Polles; and agaynst her commyng into London was many goodly pageantes made in the citte, at Alhalowtide, when they weere maryid.

M. Bartilmew Reede. Then dyid prynce Arthur above sayd.

M. Capelle, mayir. Then was London Bridge a fyir.

M. Wynggar, mayir.

M. Kneisworth, mayir. Then came in dewke Phillip, of Burgon, agaynst his wille with tempast of wethir, as he was goyng into Spayn, whiche afterward was kyng of Castelle. Then was Polles wethir-cok blown down.

M. Haddon, mayir.

M. Brown and M. Elmar, mayir.

M. Jenyngges, mayir. Then dyid K. H. the vij. the xxij. day of Aprelle; then did the duke of Yorke, whiche was brothur unto prynce Artur aforesayd, mary with my lady Kataryn his brothers wife, and was crounyd bothe kyng and quene, on Midsomer day, Sonday next after following.

K. H. the viij.

M. Bradbery and M. Capell, mayrs. Then was Richard Emson and Edmond Dudley, which was afore chefe men with K. H. the vij., behedid at Touer hille, and then was pette waals in Temmys strete a fyir.

M. Kebylle, mayir.

M. Arsscheley, mayir.

M. Cepynger and M. Haddon, mayrs. Then went K. H. the viij. into Ffraunce, with a grete pouer. Then the emprour that then was, whois name was Maximyanus, and alle his oste, toke wages of our Kyng, and then was Torwyn and Torney won and gevyn away anone after. Then came yn Kyng Jamys of Skotland, with a grete powar, ffull cowardly when our kyng

was in Ffraunce, and was kylde for his labour. And on saynt Laurans day was the Regent of Ingland and the grete caricke of Fraunce burnd, whiche was ij. the gretist shippes in Crisindom.

M. Brown and M. Tate, mayirs.

M. Monox, mayr.

M. Butlar, mayir.

M. Rest, mayir. Then was the Ille May-day, the comons of the citté and prentesis did rob and spoyle strayngars; and then was in dverce places of the citté galous set up, and there was hanggid and quartarid. Then was Midsomer terme kept at Oxford a litille while.

M. Exmew, mayir.

M. Morfyn, mayr. Then was the Menoris burnd.

M. Yarford, mayir.

M. Brigges, mayir. Then was the Deuke of Buckynggame behedid at Towr Hille, the xvij. day of Maye, Fryday, and is beryd at freer Austens.

M. Mylburn, mayr. Then came in the emprour Charlus, whiche was son of the Kyng of Castelle aforesayd.

M. Mundy, mayir. Then came yn the Kyng of Denmark, and his quene, and lay in the Bisshop of Bathis place, withoute Tempulle bar, and then was the Roodes lost.

M. Bawdre, mayir.

M. Bayly, mayir.

M. Allen, mayir.

M. Semer, mayir.

M. Spenser, mayir. Then was no watche kepte at Midsomer.

M. Rudstone, mayir.

M. Dodmore, mayir. Then was the Cardenalle pute oute of his Chauncelarship, and Sir Thomas Moore Knyght, was made Chauncelar of Ingland.

M. Pargetar, mayir.

M. Lambart, mair. Then came in a grete fflisse at Tynmouth.

M. Pecok, mayir. Then was quene Kataryn lady douagear put aside; then did the Kyng mary with my lady An Bullen, and crounyd her queene at Westminster on Witsonday, the fyrst day of June.

M. Askew, mayir. Then was the holy mayde of Kent, ij. freers, ij. monkes, and the parson of Aldermayr, drawn from

the Touer to Tiburn, there hangid and hedid; then was Mr. Doctor Taylar, prest, put oute of the Rolles, and Mr. Thomas Cromwelle, temporalle man, made master of the Rolles and the Kyngges secretary, and after that lord prevé sele, and after that vicar generale of alle England and Knyght of the Gartar, and after that lord Chamburlayn and Erle of Essex.

M. Champney, mayir. Then was iij. monckes of the Chartarhouce of London, and the ffather of Syon, and a preest, drawn from the Towr to Tiburn, ther hangid, hedid, and quartarid; and after that iij. monckes more of the Chartarhouce, and the Bisshop of Rochester, behedid at Tour hille on Midsomer eve, is eve, and is beryid in Barkyng churcheyard, by the northe doore; and Sir Thomas Moore, Knyght and Chauncelar of Ingland, behedid at Tour hille, on Saynte Thomas eve after Midsomer, and was beryid within the Tour of London; then the Kyng made his owne hed to be pold, and many lordes and knyghtes and alle the Corte.

M. Allen, mayir, agayn twyis hole for hymselfe. Then dyid quene Kataryn aboute twelfetide, and was beryid in Peturborow Abbey. The xvij. day of Maye was behedid at Tour hille, my Lorde Recheford, quene Ans Brothur, and M. Noris, M. Weston, M. Breuton, and M. Marke for treson, and beryid alle in the Tour; the xix. day of Maye was behedid within the Tour, apon a skaffold, quene An, and there was beryid. Then the kyng did mary with my lady Jane Semer. Then dyid the Kyngges bastard son, deuke of Rechemond, at saynt Jamys beynd Charyng †. Then roos up the comons of Lyncolshere and of Yorkesheer. Then was dyverce halidays put down, and then began the abbés to go down.

M. Waren, mayir. Then was my lord Garet, the Erles son of Kildare in Erlond, and v. of his unckulls, drawn from the Tour to Tiburn, there hanggid, hedid, and quartarid, the morow after Candilmas day, Saterdag the xxv. day of Maye. Fryday, Inbir day, was sir John Browmer Knyght drawn from the Tour to Tiburn, there hanggid, and hedid, and his wife that same our burnd in Smythfeld, both for treson, and sir Hevyn Hamorton Knyght, and sir Nicolas Tempas, the abbot of Fountans, the priour of Gisburgh, and doctor Pekeryng, drawn from the Tour to Tiburn, there hanggid, hedid, and quartarid. The ij. day of June, Saterdag, was sir Thomas Perci Knyght, my lorde Lumley, is son sir Ffraunces Beygot Knyght, the abot of Jarvis, drawn from the Tour to Tyburn, ther hanggid, hedid, and quartarid. On Saynt Peturs eve, was my lorde Hussey, and sir Robart Constabulle Knyght, and M. Aske, which was the hed capten of alle, sent home into the

northe contre, and there they suffred dethe, and M. Aske was hanggid in York castell in cheynys. The last day of June, Saterdag, was my lorde Darcy behedid at Tour hille. On Saynte Edwardes eve, Ffryday, in the mornyng, was prince Edward boorn, the trew son of K. H. the viij. and quene Jane, his mothur, in Hamton Corte. His godffathurs was the deuke of Norfock, and the deuke of Suffocke, and the bisschop of Caunturbury, and his godmothur, was his owne sister, whiche was dooughter of quene Kataryn aforesayd. On Saynte Crispyns eve, Wensday, dyid quene Jane in childbed, and is beryid in the castell of Wynsor.

M. Gressam, mayir. On Saynt Mathies day thapostulle, the xxiiij. day of February, Sondag, did the bisschop of Rochester preche at Polles Cros, and had standyng afore hym alle his sermon tyme the pictur of the Roode of Grace in Kent, that had byn many yeris in the abbey of Boxley in Kent and was gretely sought with pilgryms, and when he had made an ende of his sermon, the pictor was toorn alle to peces; then was the pictour of Saynte Saviour, that had stand in Barmsey abbey many yeris in Sowthwarke, takyn down. The xxij. day of May, Wensday, was there set up in Smythfeld, iij. skaffoldes, then one was for my lord mayir and aldyrmen, and the deuke of Norfock, the deuke of Suffocke and my lord prevé sele, and the tothir for the bisschop of Worcetter, wheeron he stode and preche, and the third skaffold was made over agaynst the bisschop, where on stode doctor Fforrest, a graye freer of Grenewitch, at Polles Crosse, and beside hym was there a pictour set up, that was brought oute of Walis that was callid Dervelle Gadern, and a litille beside that, a payr of galous set up, and when the bisschop had made an end of his sermon, then was the freer had to the galous, and hanggid alive by the myddyll, and the armys with chaynys, and there burnd, and the pictour cast into the fyir to. Then was the pictour of our lady of Worcetter brought to London. Then was the rode that stode in Saynt Margit Pattens Churchyard takyn awaye, which had stonde there xxxv. yere and more, and withyn a litille while after, there was burnd on a nyght over agaynst the same church, a grete mayné of housis. Then was the pictor of our lady of Walsynggame whiche was the grettist pilgremage in alle Ingland, brought to London. Then was the rode of Northor and Saynt Unckumbur, that stode in Polles many yeris, takyn down, and Our Lady of Grace that had stond in Polles many yers. Then was Saynt Thomas schryne of Canterbury, take down, whiche had byn many yeris a grete pilgremage. Then was every man, woman, and child, commaundid to lerne ther patar noster, ave, and crede, in Englische. Then hit was com-

maundid that no light shuld be set in churchis afore no image, but all take awaye.

M. Fforman, mayir. Then was the monckes of the Chartar-house, and alle the freers in London, put oute of ther housis. The ix. day of Dissembar, Monday, was beheddid at Tour Hille the erlle of Devensheer, othurwyis callid Markes of Excetter, whiche was nye kyn unto the kyng and my lorde Muntegewe and Sir Edward Nevelle, knyght. The viij. day of Maye, Thursday, did all the citté of London every householder hymselfe, and every servant that he had that was parsonabulle, had harnes les or more, and white cotes and a red crose, and a swerd set apon the cote, bothe behynd and before, and alle the chefe men had ther cotes some of white satten and som of white damaske, and crossis and swerdes upon them, as alle the tothir had; then went they alle, and my lorde mayir, and alle the aldirmen, to Myle-end withoute Algate, in the mornyng, and there they weere set forthe, be five in a ray, with standardes born afore them, and drounslates playing afore them alle the way, and they weer devided in iiij. battelles with bowis, gonnys, mores, pikes, and billes, and so came thorow alle the Citte and thorow alle Westmynster, and aboute alle the newe parke, and came homwarde by Saynt Jamys, and so over the felde, and thorow Holburn, and so home agayn; and the kyng stode at Westmynster over the new gate, and saw them alle from the begynnyng to the endyng. Then was no watche kepte at Midsomer. The ix. day of July, Wensday, was beheddid at Tour Hille, sir Andry Ffoskew Knyght, and a Knyght of the Roodes. Then did the bisshop of Worcetter, whois name was Latemar, geve up his bisshiprike to the kyng.

M. Hollys, mayir. The iijde. day of Jenyver, Saterdag, did the kyng, and alle the noblis of the reme, and the mayir, and alle the aldirmen in ther best araye, and every craft in ther best araye, went down in ther barges to Grenwitche, and every barge as goodly drest as they coude device, with stremars and bannars, and ther the kyng did mete and reseve on Blacketh the my Lady An, the deukes doughter off Kleve, and made her queene of Ingland. The xxviij. day of July, Wensday, was behedid at Tower hille, Thomas Cromwelle, whiche that had byn afore master of the Rolles, and after that the Kynges secretary, and after that vicar generale, Knyght of the Gartar. Erlle of Essex, and lord Chamburlayn of Ingland; and my lord Hunggurford was beheddid theer that same tyme too. The xxx daye of July, Fryday, was there drawn from the Tower to Smythfeld vj. doctors, iij. of them was burnd and the tothir iij. was hanggid and quartarid; they that were burnd, ther namys weer doctor Barns, doctor Garet, parson of Honny-

lane, doctor Jherom, vicar, of Stepney; and ther namys that was quartarid, doctor Powelle, doctor Abelle, and doctor Fethurstone; and the heddes of my lord Croumwell, and my lorde Hungurford, weer set up on London bridge, and ther bodyis beryid in the Tour. This same yere was quene An, the dewkes doughter of Kleve aforesaid, pute aside. The viij. day of August, Sonday, did the kyng maré with my lady Kataryn Haward, the deuke of Norföcke his brothurs doughter, and made her quene of England. That yere dyid my lorde of Saynt Jhons in his bed, whois name was William Weston; and that yere was new sargeantes of the queff made and kepte ther feste at Saynt Jhons. That summer was a hooete, and drye, and of grete dethe, and greete of the agew.

M. Roche, mayir. That wynter, was a very colde wynter, as was many yeris afore. The xxvij. day of May, Fryday, was the countes of Salisbery beheddid within the Tower.

The xxviiij. day of June, Tewisday, was my lorde Lenard Markes behedid at Tower hille. The xxix. day of June, Wensday, Saynt Peturs day, was my lord Dakars of the southe led betwene bothe the scherevis of London afote from the Tower to Tiburn, and there was he hanggid. That yere the kyng rode in progrece to Yorke, and all the contré aboute. That yere was take doun the loyt in Polles, whereyn stode the roode of Northor and Saynt Artuolles Schryme in Polles, and Saynt Edwardes schryne at Westminster, and the said lord Dakars above saide was beryid in Saynt Powlkurs Churche, and the said lord Dakars was hanggid for robbré of the kyngges deer, and murther of the kepars.

1542.

M. Dormor, mair, the x. day of Dessember, Saterdag, was M. Cowlpeppir and M. Duran drawn from the Tower to Tiburn. Cowlpeppur was heddid, and Duran was hanggid and quartarid, bothe them for playng the harlotte with queen Kataryn that then was.

The xiiij. day of Febreuary, Monday, was queene Kataryn and my lady Recheford behedid, bothe in the towr of London; the xvij. day of Marche, Friday, was a mayde boyld in Smythfeld, in a grete led, for poysenyng of many that she had doon. This yere came oute of Erlond the erlle of Desmond, and the grete Aneel and othur lordes of Erlond, and did submyt themselves to our kyng; and this yere the dewke of Norföcke and othur erlles and lordes with a grete army of men into Skotland.

This yere was Chouncéré-lane, and Ffayter-lane, and Scho-lane, alle thorow pavid. And this yere was the new chamburs in Tempulle garden. And alle this summer was a colde summer and wete.

M. Gotes, mayir. Then came into Ingland kyng Jamys of Skotland, with a pouar of men, after Alhalow tide, and one John a Musgrave, with his company, met with hym, and in that skyrmysche the kyng was hurte or drounde; and there was takyn of the Skottes xxj. or xxiiij. personars, that is to say, ij. erlles, vj. lordes, and alle the othur knyghtes and jentilmen, and they were brought to the kyng, to London, the xix. day of Dessemer. In the monthe of July the kyng did mary with my lady Kataryn Latemer, wedow, and made her queen; and this wynter was a colde wynter, hit began afore Cristmas and lastid tell Ester Monday, of and on, and of grete dethe, and parte of Mighellmas terme was kepte at Saynt Albons. How be hit that M. Bowear was at that tyme mayir, for the terme begain after Alhalow tide, bycause of the grete dethe that was the sommer before.

M. Bowear and M. Waren, mayrs. This yere dyid in his bed at Crichurch, sir John Audeley, lorde Chauncelar of Ingland, and M. Bowear beyng mayir. This yere was moche harm doon in Skotland, as Edynborow and othur townys burnd and spoyleid; and this yere the suffragis that longgid to the lateny was songe in Englissche tounge; and this yere the kyng, in the monthe of July, went into Ffraunce with a gret powar of men. And this yere was the yere of our lord God, 1544, and the xxxvj. yere of the reng of kyng Hary the viij. And this yere was Bullen won and gevyn up; and this yere was the angelle nobulle reysyd to viij. s.

M. Laxton, mayir. This yere was Jhesus stepulle, that stode in Polles churche yerde, take down, and no wathe kepte at Midsomer, nor Midsomer terme kepte. The xxij. day of August, dyid in his bed, in Gilford, the dewke of Suffocke, whois name was Charles Brandon. The xij. day of September, Saterdag, in the mornyng, about five of the klokke, was Saynte Jylis churche burnd, belles and alle, withoute Crepille gate. The viij. day of Octobar, Thursday, at nyght, aboute vij. a klok, was a ship of a nothur cuntré burnd at Blackewalle, thorow mysefortune of fyre.

M. Bowser. This yere dyid my lorde Bawdwyne, chefe justise of the Commen place. Then did my lorde Muntegew, whiche was chefe justise of the Kyngges benche, make labour for to be chefe justise of the Commen place, and so he was; then was my lorde chefe baarn of the Kyngg's Exchequer, whois name was Lister, made chefe justise of the Kynngs benche and sargeant, alle oone day, the day the ix. day of November, Monday, in the yere of our lorde God xv C. xlv. in the xxxvij. yere of the reng of K. H. the viij.

DEFINITION OF ROBBERY,

From MS. Sloane, 1785, of the fourteenth century.

De latrocinio manifesto.

Aperte thefte dos he that man,
 That thorou sleght apertly stele can,
 And hauntis of that foly,
 To susteyne hym and his therby ;
 He were worthe. as I understand,
 To be hanged thorou lawe of lond.
 A pryvé thefte dos he this,
 That takes ouȝt that is not his,
 And holdes it pryvely as his owen,
 And ȝut is he for trewe man knowen ;
 But whether he take more or lesse,
 A pryvé thefte he that es ;
 But al if he here befor trew kid,
 Fro God may not that theft be hid ;
 And if he scape her the law of londe,
 To Gods law hym behoves stonde.
 For whan his soule is hethen flemed,
 Thorou Gods law he shal be demed,
 And parchaunce to endles payne,
 But he ȝelde it here agayne.
 A covert thefte dos he in case,
 Wich keypyng of his lordis goodis hase.
 As bailyfes, sergeaunt of grayve,
 That falles his lordis rent receyve ;
 And his acountes reckon les
 The receytes than the spence es ;
 So sleghtly he can his acountes sette,
 That his lorde rennes in his dette,
 And puttes hymself to avauntage,
 There he shuld be in arerage,
 So sleghtly steles his lordis rente,
 Methinke he were worthi to be shent.
 ȝette thorow colour of his offyce,
 He hauntes coverly this vice,
 Avauntage of other men to take,
 With falce slehythes that he can make ;
 Thus can he covertly stele,
 And ȝitte it semys that he were lele,
 But ȝif he west what he were worthi,
 For seche dedis he auȝt be sory.

Also a zife schuld honour stonde,
 That takes the goodes of hyre husbond,
 Agayne his leve or his wylle,
 She stelis that good and dos ful ille;
 Or he that is a man of religiouse,
 That takys the godis of his house,
 Witoutyn leve of his soverayne,
 He stelis thoo goodys for certayne;
 For wyfe ne man of religioun,
 Of thoo goodis that ar comoun.

Hull.

A BALLAD.

From MS. Harl. 1370, of the seventeenth century.

I have been in debt, in love, and in drinke,
 This many, many yeare;
 And those three plagues were enough on would thinke,
 For any mortall to beare.

'Twas love made me fall into drinke,
 And drinke made me run into debt;
 And although I have struggled and struggled and strove,
 Yet I cannot get out of them yet.

'Tis mony that only can cure me,
 And ease me of my paine;
 Itt will pay of all my debts,
 And remove all my letts,
 And my mistris that could not indure me,
 Would love me and love me againe,
 And then I'd fall to lovinge and drinkinge amaine.

Hull.

A SONG.

From MS. Harl. 1317, of the time of Henry the Eighth. It appears to be incomplete.

Wep no more for me, swethart,
 Wepe no more for me!
 As sharpe as a dart
 Hathe perysht my hart,
 That yo shod morne for me.

Upon a mornynge of May,
 In the mornynge grey,
 I walkyd plesantly,
 To a garden gren,
 So fresh be-sen,
 That joy hyt was to se.
 Ther walkyd I,
 Al so burly,
 Musynge myselffe alone ;
 Tyll sodenly
 I blenkyd my ny,
 Wher I spyyd wone.
 Whych in gret payne,
 Methowt sarteyne,
 Hyt semyd that he was ;
 Hys gowne al blake
 Apon hys bake,
 Lyke lede hys colore was.

Hull.

 SCRAPS.

From MS. Sloane, No. 1210, of the fifteenth century.

fol. 126, r^o.*Characteristics of the Months.*

Januarius	Februarius	Martius
Poto, ligna cremo, de vite superflua demo,		
Aprilis	Maius	Junius
Do gramen gratum, mihi servit flos, mihi pratum,		
Julius	Augustus	September
Fœnum declino, segites tero, vina propino,		
October	November	December
Sēmen humo jacto, mihi pasco suēs, mihi inacto.		

fol. 134, r^o.*Proverbial Sayings.*

Qworle in tho qwew go lyghtly,
 Qwene I was a 3ong man so dyd I.
 Gira in algore leniter,
 Quum fui juvenis ita feci.

Tho smallere pese tho mo to the pott;
 Tho fayrere woman tho more gyglott.
 Quo graciles pisæ plures offendimus ollæ;
 Quo mage formosa mulier mage luxuriosa.

Wrt.

CHARACTERISTICS OF COUNTIES.

The following piece, which differs a little from the copy given in our first volume, p. 269, was printed from a different MS. by Thomas Hearne, in the Introduction to the fifth volume of Leland's Itinerary.

Here sueth the propertees of the shyres of Engeland.

The propyrté of every shyre
 I shal you telle, and ye will here.
 Herefordshire, sheeld and spere ;
 Worsetershire, wryng pere.
 Gloucetershire, sho and nayle ;
 Brystowe, shippe and sayle.
 Oxenfordshire, gyrde the mare ;
 Warwykshire, bynde bere.
 London, resortere ;
 Sowthery, gret bragere.
 Essex, ful of good hoswyfes ;
 Middlesex, ful of stryves.
 Kentshire, hoot as fire ;
 Sowseks, ful of dyrt and myre.
 Hertfordshire, ful of wode ;
 Huntynghdonshire, corn ful goode.
 Bedfordshire is nought to lakke ;
 Bokynghamshire is his maakke.
 Northamptonshire, ful of love,
 Benethe the gyrdyll and noth above.
 Lancastreshire, fayre archere ;
 Chestreshire, thwakkere.
 Northumbrelond, hasty and hoot ;
 Westmerlond, tprut Scotte.
 Yorkshire, ful of khyghtys ;
 Cambrygeshire, ful of pykes ;
 Holond, ful of grete dykes.
 Northfolk, ful of wyles ;
 Southfulk, ful of styles.
 I am of Shropshire, my shines be sharpe,
 Ley wode to the fyre, and dresse me my harpe,
 Notynghamshire, ful of hogges ;
 Derbyshire, ful of dogges.
 Leycetershire, ful of benys ;
 Staffordshire, ful of quenys.
 Wilkshire, fayre and playne ;
 Barkshyre, fyll the wayne.

Hampshire, drye and wete ;
 Somersetshire, good for whete.
 Devenshire, myghty and stronge ;
 Dorseteshire wil have no wronge.
 Pynnokshire is not to prayse,
 A man may go it in to dayes.
 Cornewayle, ful of tynne ;
 Walys, full of goote and kene.
 That Lord that for us all dyde dye
 Save all these shires ! Amen, say we.

Hull.

A SERMON AGAINST MIRACLE-PLAYS.

From a MS. volume of English Sermons, written at the latter end of the fourteenth century, and now preserved in the library of St. Martin's-in-the-Fields, London.

Here bigynnis a tretise of miraculis pleyinge.

Knowe 3ee, Cristen men, that as Crist God and man is bothe weye, trewth, and lif, as seith the gospel of Jon, weye to the erryng, trewth to the unknowyng and doutyng, lif to the stryng to hevne and weryng, so Crist dude nothinge to us but effectuely in weye of mercy, in treuthe of ritwesnes, and in lif of zildyng everlastyng joye for oure continually morning and sorwyng in this valey of teeres. In myraclis therfore that Crist dude heere in erthe, outhur in hymself outhur in hise seyntis, weren so efectuel and in earnest done, that to synful men that erren thei brouzten forzyvenesse of synne, settinge hem in the weye of ryzt beleve ; to doutouse men not stedefast, thei brouzten in kunnyng to betere plesen God and very hope in God to been stedefast in hym ; and to the wery of the weye of God, for the grette penaunce and suffraunce of the trybulacioun that men moten have therinne, thes brouzten in love of brynnyng charité, to the whiche alle thing is lyzt, and he to suffere dethe, the whiche men most dreden, for the everlastyng lyf and joye that men moste loven and disiren, of the whiche thing very hope puttith away alle werinesse heere in the weye of God. Thanne sythen myraclis of Crist and of hyse seyntis weren thus efectuel, as by oure bileve we ben in certeyn, no man shulde usen in bourde and pleye the myraclis and werkis that Crist so ernystfully wrouzte to oure helye ; for whoevere so doth, he errith in the byleve, reversith Crist, and scornyth God. He errith in the bileve, for in that he takith the most precious werkis of God in pley and bourde, and so takith his name in

idil, and so mysusith oure bileve. A! Lord! sythen an erthely servaunt dar not taken in pley and in bourde that that her erthely lord takith in earnest, myche more we shulden not maken oure pleye and bourde of tho myraclis and werkis that God so earnestfully wrouȝt to us; for sothely whan we so done, drede to synne is taken away, as a servaunt whan he bourdith with his mayster leesith his drede to offendyn hym, namely, whanne he bourdith with his mayster in that and that his mayster takith in earnest. And riȝt as a nayl smyten in holdith two thingis togidere, so drede smyten to Godward holdith and susteyneth oure bileve to hym. Therefore riȝt as pleyinge and bourdyng of the most earnestful werkis of God takith awaye the drede of God that men shulden han in the same, so it takith awaye oure bileve and so oure moste helpe of oure salvacioun. And sith takyng away of oure bileve is more venjaunce takyng than sodeyn takyng away of oure bodily lif; and whanne we taken in bourde and pley the most earnestful werkis of God, as ben hyse myraclis, God takith away fro us his grace of mekenesse, drede, reverence, and of oure bileve; thanne whanne we pleyin his myraclis as men don now on dayes, God takith more venjaunce on us than a lord that sodaynly sleeth his servaunt for he pleyde to homely with hym; and riȝt as that lord thanne in dede seith to his servaunt, "pley not with me, but pley with thi pere," so whanne we taken in pley and in bourde the myraclis of God, he fro us takynge his grace seith more earnestfully to us than the forseid lord, "pley not with me, but pley with thi pere". Therefore siche myraclis pleyinge reversith Crist; firste, in takynge to pley that that he toke into most earnest; the secound, in takyng to myraclis of oure fleysch, of oure lustus, and of oure fyve wittis, that that God tooc to the bryngyng in of his bitter deth, and to techyng of penaunce doynge, and to fleyinge of fedyng of oure wittis, and to mortifyng of hem. And therefore it is that seyntis myche noten that of Cristis lawthyng we reden never in Holy Writt, but of his myche penaunce, teris, and schedyng of blod, doynge us to witen therby that alle oure doynge heere shulde ben in penaunce, in disciplynyng of oure fleysch, and in penaunce of adversité, and therefore alle the werkis that we don and ben out of alle thes thre utturlly reversen Cristis werkis, and therefore seith seynt Poul, "ȝat ȝif ȝee been out of disciplyne of the whiche alle gode men ben maad perceiveris, thanne avouteris ȝee ben and not sones of God." And sith myraclis pleyng reversen penaunce doynge, as thei in greet likyng ben don and to grete likyng ben cast biforn, there as penaunce is in gret mournyng of hert and to greet mournyng is ordeynyed biforne, it also reversith discipline, for in verry discipline the verry voys of oure mayster Crist is herd, as a scolere herith the voys of his mayster; and the

werd of God in the hond of Crist is seyn, in the whiche sizt alle oure othere thre wittis for drede tremblyn and quaken as a childe tremblith seying the 3erde of his mayster; and the thridde in verry dissipline is verry turnyng away and foryetynge of alle tho thingis that Crist hatith and turnyde hymself away heere, as a chi[ld]de undir dissipline of his mayster turnith hym away fro alle thingis that his mayster hath forbedun hym, and for3etith hem for the greet mynde that he hath to done his maystris wille. And for thes thre writith seynt Petur seyinge, "Be 3ee mekid undur the my3ty hond of God, that he henhaunce you in the tyme of visityng all 3oure businesse throwyng in hym". That is; *be 3ee mekid*, that is to Crist, herynge his voyce, by verry obeschaunce to his hestis; and *undur the my3ty hond of God*, seeing evere more his 3ird to chastisen us in his hond 3if wee waxen wantown or idil, bethenkyng us, seith seynt Petre, that "hydous and ferful it is to fallen into the hondis of God on lyve;" for ri3t as most joye it is to steyen up into the hond of the mercy of God, so it is most hydous and ferful to fallen into the hondis of the wrathe of God. Therefore mekely drede we hym heere evere more seyng and thenkyng his 3erde overe oure hevyd, and thanne he shal enhauncyn us elliswhere in tyme of his graceous visityng. So that alle oure bysinesse we throwyn in hym, that is, that alle othere erthely werkis we don, not bitt to don his gostly werkis, more frely and spedely and more plesauntly to hym tristynge, that to hym is cure over us, that is, 3if we don to hym that that is in oure power he schal mervelously don to us that that is in his power, bothe in delyveryng us fro alle perilis and in 3yvyng us graciously al that us nedith or willen axen of hym; and sythen no man may serven two lordis togydere, as seith Crist in his gospel, no man may heren at onys efectuely the voyce of oure mayster Crist and of his owne lustis. And sythen myraclis pleyinge is of the lustis of the fleyssh and myrthe of the body, no man may efectuely heeren hem and the voyce of Crist at onys, as the voyce of Crist and the voyce of the fleysh ben of two contrarious lordis; and so myraclis pleyng reversith discipline, for as seith Seynt Poul, "eche forsothe discipline in the tyme that is now is not a joye but a mournynge". Also sithen it makith to se veyne siztis of degyse, aray of men and wymmen by yvil continaunse, eyther stiryng othere to letcherie and of debatis, as afir most bodily myrthe comen moste debatis, as siche myrthe more undisposith a man to paciencie and ablith to glotonye and to othere vicis, wherfore it suffrith not a man to be holden enterly the 3erde of God over his heved, but makith to them ken on alle siche thingis that Crist by the dedis of his passion badde us to for3eten. Wherefore siche myraclis pleyinge, bothe in penaunce doying, in verry discipline, and in paciencie,

reversyn Cristis hestis and his dedis. Also, siche myraclis pleyng is scornynge of God, for riȝt as earnestful levynge of that that God biddith is dispising of God, as dide Pharao, so bourdfully takynge Goddis biddyng or wordis or werkis is scornynge of hym, as dyden the Jewis that bobbiden Crist. Thanne sythen thes myraclis pleyens taken in bourde the earnestful werkis of God, no doute that thei ne scornen God, as didden the Jewis that bobbiden Crist, for thei lowen at his passioun as these lowyn and japen of the myraclis of God. Therefore as thei scorneden Crist, so theese scorne God, and riȝt as Pharao wrooth to do that that God bad hym dispise God, so these myraclis pleyeris and mayntenours, leevynge plesingly to do that God biddith hem, scornen God. He forsothe hath beden us alle to halowyn his name, ȝyvyng drede and reverence in alle mynde of his werkis, withoute ony pleyng or japyng, as al holynesse is in ful earnest men, thanne pleyng the name of Goddis miraclis, as plesyngly thei leewe to do that God biddith hem, so thei scornen his name and so scornyn hym.

But here aȝen is thei seyen that thei pleyen these myraclis in the worschip of God, and so dyden not these Jewis that bobbiden Crist. Also, ofte sithis by siche myraclis pleyinge ben men convertid to gode lyvyng, as men and wymmen seyng in myraclis pleyinge that the devil by ther aray, by the which thei moven eche on othere to lecherie and to pride, makith hem his servauntis to bryngen hemsilf and many othere to helle, and to han fer more vylenye hereafter by ther proude aray heere than thei han worschipe heere, and seeynge furthermore that al this wordly beyng heere is but vanité for a while, as is myraclis pleyng, wherthoru thei leeven ther pride and taken to hem afterward the meke conversacioun of Crist and of his seyntis, and so myraclis pleyinge turneth men to the bileve, and not pervertith. Also, ofte sythis by siche myraclis pleyinge men and wymmen, seyng the passioun of Crist and of hise seyntis, ben movyd to compassion and devociun, wepyng bitere teris, thanne thei ben not scornynge of God but worschipyng. Also, prophitable to men and to the worschipe of God it is to fulfillun and sechen alle the menes by the whiche men mowen seene synne and drawen hem to vertues; and sythen as ther ben men that only by earnestful doynge wylen be convertid to God, so ther been othere men that wylen be convertid to God but by gamen and pley; and now on dayes men ben not convertid by the earnestful doynge of God ne of men, thanne now it is tyme and skilful to assayen to convertyn the puple by pley and gamen, as by myraclis pleyinge and other maner myrthis. Also, summe recreatioun men moten han, and bettere it is or lesse yvele that thei han theyre recreacoun by pleyinge

of myraclis than bi pleyinge of other japis. Also, sithen it is leveful to han the myraclis of God peyntid, why is not as wel leveful to han the myraclis of God pleyed, sythen men mowen bettere reden the wille of God and his mervelous werkis in the pleyinge of hem than in the peyntynge, and betere thei ben holden in mennus mynde and ofttere rehersid by the pleyinge of hem than by the peyntynge, for this is a deed bok, the tother a qu[i]ck.

To the first reson we answeyng seying that sicke myraclis pleyinge is not to the worschipe of God, for thei ben don more to ben seen of the world and to plesyn to the world thanne to ben seen of God or to plesyn to hym; as Crist never ensaumplide hem but onely hethene men that everemore dishonoure God, seyinge that to the worschipe of God, that is to the most velenye of hym; therefore as the wickidnesse of the misbileve of hethene men lyith to themsilf whanne thei seyn that the worshipyng of theire maumetrie is to the worschipe of God, so mennus lecherye now on dayes to han ther owne lustus lieth to hemself, whanne thei seyn that suche miracles pleying is to the worschip of God. For Crist seith that folk of avoutrie sechen sicke syngnys, as a lecchour sechith signes of verrey love, but no dedis of verrey love; so sithen thise myraclis pleyinge ben onely syngnis of love withoute dedis, thei ben not onely contrarious to the worschipe of God, that is bothe in signe and in dede, but also thei ben gynnys of the devvel to cacchen men to byleve of Anti-Crist, as wordis of love withoute verrey dede ben gynnys of the lecchour to cacchen felawchipe to fulfillynge of his leccherie. Bothe for these myraclis pleyinge been verrey leesyng, as thei ben sygnis withoute dede, and for thei been verrey idilnesse, as thei taken the myraclis of God in idil after their owne lust, and certis idilnesse and leesyng been the most gynnys of the dyvul to drawen men to the byleve of Anti-Crist, and therefore pristis it is uttirly forbedyn not onely to been myracle pleyere but also to heren or to seen myraclis pleyinge, lest he that shulde been the gynne of God to cacchen men and to holden men in the bileve of Crist, thei ben maad agenward by ypocrisie the gyn of the devel to cacchen men to the bileve of Anti-Crist. Therefore riȝt as a man swerynge in ydil by the names of God, and seyinge that in that he worshipith God and dispisith the devyl, verryly lyinge doth the reverse, so myraclis pleyers, as thei ben doers of ydilnesse seyinge that thei don it to the worschip of God, verreyly lyyn; for as seith the gospel, "not he that seith, Lord! Lord! schal come to blisse of heven, but he that doth the wille of the fadir of hevene schal come to his kyndam"; so myche more not he that pleyith the wille of God worschipith hym, but onely he that

doith his wille in deede worschipith hym. Riȝt therfore as men by feynyd tokenes bygilen and in dede dispisen ther neyȝboris, so by sicke feynyd myraclis men bygilen hemself and dispisen God, as the tormentours that bobbiden Crist.

And as anentis the second reson, we seyen that riȝt as a vertuous deede is otherewhile occasioun of yvel, as was the passioun of Crist to the Jewis, but not occasioun ȝyven but taken of hem, so yvele dedis ben occasioun of gode dedis otherewhile, as was the synne of Adam occasioun of the comyng of Crist, but not occasion ȝyven of the synne, but occasion takin of the grete mercy of God, the same wise myraclis pleyinge, albeit that it be synne, is othere while occasion of convertyng of men, but as it is synne it is fer more occasion of pervertyng of men, not onely of oon synguler persone but an hool comynté, as it makith al a puple to ben occupied in veyn aȝenus this heeste of the Psauter Book, that seith to alle men and namely to pristis that eche day reden it in ther servyse, "Turne away myn eyen that thei se not vanytees," and ofte, "Lord, thou hatistde alle waytynge vanytees." How thanne may a prist pleyn in entirlydies, or ȝyve hymself to the siȝt of hem? sythen it is forbeden hym so expresse by the forseyde heste of God; namely, sythen he cursith eche day in his service alle tho that bowen away fro the hestis of God; but alas! more harme is, pristis now on dayes most shrewyn hemself and al day, as ma[n]y that al day crieth "watte, shrewe!" shrewyng e hymself. Therefore myraclis pleyinge, sythen it is aȝenus the heest of God, that biddith that thou shalt not take Goddis name in ydil, it is aȝenus oure bileve, and so it may not ȝyven occacioun of turnyng men to the bileve but of pervertyng; and therefore many men wenen that ther is no helle of everlastyng peyne, but that God doth but thretith us and not to do it in dede, as ben pleyinge of miraclis in sygne and not in dede. Therefore sicke myraclis pleying not onely pervertith oure bileve but oure verrey hope in God, by the whiche seyntis hopiden that the more thei absteneden hem fro sicke pleyes, the more mede thei shuld then have of God; and therfore the holy Sara, the douȝter of Raguel, hopynge heie mede of God, seith, "Lord, thou woost that nevere y coveytide man, and clene y have kept myselfe for all lustis, nevere with pleyeris y-myngid me mysilf;" and by this trwe confessioun to God, as she hopide, so sche hadde hir preyeris herd and grete mede of God; and sythen a ȝonge womman of the Olde Testament, for kepyng of hir bodily vertue of chastité and for to worthily take the sacrament of matrimonye whanne hir tyme shulde come, abstenyde hir fro al maner ydil pleying and fro al cumpany of idil pleyeris; mychen more a prist of the Newe Testament, that is passid the tyme of

childehod, and that not onely shulde kepe chastité but alle othere vertues, ne onely mynystren the sacrament of matrimonye but alle othere sacramentis, and namely sythen hym owith to mynystre to alle the puple the precious body of Crist, awyte to abstene hym fro al ydil pleying bothe of myraclys and ellis. For certis sythen the quen of Saba, as seith Crist in the Gospel, schal dampne the Jewis that wolden not reseyye the wisdom of Crist, myche more this holy womman Sara at the day of dom schal dampnen the pristis of the Newe Testament that 3yvis hem to pleyes, reversen her holy maners aprovyd by God and al holy chirche; therefore sore auzten pristis to be aschamyd that reversen this gode holy womman and the precious body of Crist that thei treytyn in ther hondis, the whiche body never 3af hym to pley but to alle siche thing as is most contrarious to pley, as is penaunce and suffryng of persecution. And so thes myraclis pleyinge not onely reversith feith and hope, but verry charité, by the whiche a man shulde weylen for his owne synne and for his neyeburs, and namely pristis; for it withdrawith not onely oon persone but alle the puple fro dedis of charité and of penaunce into dedis of lustis and lik thingis, and of fedying of houre wittis. So thanne thes men that seyen "pley we a pley of Anti-Crist and of the day of dome, that sum man may be convertid therby," fallen into the heresie of hem that reversyng the aposteyl and seyden, "do we yvel thingis that ther comyn gode thingis," of whom, as seith the aposteyl, dampnyng is ríztwise.

By this we answeren to the thridde resoun, seyinge that siche myraclis pleyinge 3yveth noon occasioun of verrey wepynge and nedeful, but the wepyng that fallith to men and wymmen by the sizte of siche myraclis pleyinge, as thei ben not principaly for their owne synnes ne of their gode feith withinne sorye, but more of their sizt withoute. Sory is not allowable byfore God, but more reprovab; for sythen Crist hymself reprovyde the wymmen that wepten upon hym in his passioun, myche more thei ben reprovab that wepen for the pley of Cristis passioun, leevynge to wepen for the synnes of hemsilf and of their chyl dren, as Crist bad the wymmen that wepten on hym.

And by this we answeren to the furthe resen, seyinge that no man may be convertid to God but onely by the earnestful doyinge of God, and by noon veyn pleying; for that that the word of God worclith not, ne his sacramentis, how shulde pleyinge worchen, that is of no vertue but ful of defeaute. Therefore rízt as the wepyng that men wepen ofte in siche pley comunely is fals, witnessenge that thei lovyn more the lykyng of their body and of prosperité of the world than lykyng in God and

prosperité of vertu in the soule, and therefore havynge more compassion of peyne than of synne, thei falsly wepyn for lakkyng of bodily prosperité more than for lakkyng of gostly, as don dampnyd men in helle; riȝt so ofte sythis the convertynge that men semen to ben convertid by sicke pleyinge is but feynyd holynesse, worse than is othere synne biforehande. For ȝif he were werryly convertid, he shulde haten to seen alle sicke vanityt as biddith the hestis of God, al be it that of sicke pley he take occasion by the grace of God to fle synne and to folowe vertu. And ȝif men seyn heere that, ȝif this pleyinge of myraclis were synne, while God converten men by the occasion of sicke pleyinge? heereto we seyen that God doith so for to comenden his mercy to us, that we thenken enterly hou good God is to us, that whil we ben thenkyng aȝenus hym, doyng idilnesse and with-seyng hym, he thenkith upon us good and sendynge us his grace to fleen alle sicke vanityt; and for ther shulde nothinge be more swete to us than sicke maner merci of God, the Psauter Book clepith that mercy blessynge of swetnesse, where he seith "Thou cam bifore hym in blessinges of swetnesse," the whiche swetnesse, al be it that it be likynge to the spirit, it is while we ben here, and ful travelous to the body whan it is verry; as the flesche and the spirit ben contrarious, therefore this swetnesse in God wil not been verely had while a man is ocuped in seyng of pleyis. Therefore the pristin that seyn hemsilf holy, and bysien hem aboute sicke pleyis, ben verry ypocritis and lyeris; and herby we answeren to the fift reson, seyng, that verry recreation is leevful occupyng in false werkis to more ardently worschen grettere werkis, and therefore sicke myraclis pleyinge ne the sight of hem is no verrey recreation, but fals and wordly, as provyn the dedis of the fautours of sicke pleyis, that ȝit nevere tastiden verely swetnesse in God, traveylyng so myche therinne that their body wolde not sofisen to beren sicke a traveyle of the spirite; but as man goith fro vertue in virtue, so thei gon fro lust into lust, that thei more stedfastly dwellen in hem, and therefore as this feynyd recreacioun of pleyinge of myraclis is fals conceite, so it is double shrewidnesse, worse than thouth thei pleyiden pure vaniteis. For now the puple ȝyveth credence to many mengid leesyngis, for other mengid trewth, and maken wenen to be gode that is ful yvel; and so ofte-sithis lasse yvele it were to pleyin rebaudye, than to pleyin sicke myraclis. And ȝif men axen what recreacion men shulden have on the haliday after their holy contemplacioun in the chirche, we seyen to hem two thingis, oon, that ȝif he hadde verely ocupiede hym in contemplacioun byforn, neyther he wolde aske that question ne han will to se vanityt; another, we seyn that his recreacioun

shulde ben in the werkis of mercy to his neyebore, and in dilityng hym in alle good comunicacioun with his neybore, as biforn he dilited hym in God, and in alle othere nedeful werkis that reson and kynde axen. And to the last reson we seyn, that peinture ȝif it be verry withoute mengyng of lesyngis, and not to curious to myche fedyngge mennus wittis and not occasion of maumetrie to the puple, thei ben but as nakyd lettris to a clerk to riden the treuthe; but so ben not myraclis pleyinge, that ben made more to deliten men bodily than to ben bokis to lewid men, and therefore ȝif thei ben quike bookis, thei ben quike bookis to schrewidenesse more than to godenesse. Gode men therefore seinge ther tyme to schort to occupen hem in gode ernest werkis, and seinge the day of the rekenyng neyȝen faste, and unknowyng whan thei schal go hennys, flee alle siche ydilnessis, hyinge that thei weren with her spouse Crist in the blisse of Hevene.

An half frynde tariere to soule helthe, redy to excusen the yvil and hard of bileve, with Thomas of Ynde, seith, that he wil not leevyn the forseyd sentence of myraclis pleyinge, but and men schewen it hym bi holy writt opynly and by oure bileve. Wherefore that his half frendschip may be turnyd to the hoole, we preyen hym to beholden first in the seconde maundement of God that seith "Thou schalt not take Goddis name in idil;" and sythen the marvelous werkis of God ben his name, as the gode werkis of craftesman been his name, than in this hest of God is forbeden to takun the marvelous werkis of God in idil; and how mowen thei be more takyn in idil than whanne thei ben maad mennus japyngge stikke, as when thei ben pleyid of japeris? And sythen earnestly God dyde hem to us, so take we hem of hym; ellis fosothe we taken hem in veyn. Loke thanne, frend, ȝif thi byleve tellith that God dide his myraclis to us for we shulden pleyn hem, and yn trowe it seith to the, "nay, but for thou schuldist more dredyn hym and lovyn hym," and certis greet drede and gret effectuel loove suffriþ no pleyinge nor japyng with hym. Thanne sythen myraclis pleyinge reversith the wille of God, and the ende for the which he wrouȝt myraclis to us, no doute but that myraclis pleyinge is verré takyng of Goddis name in ydil. And ȝif this suffisith not to thee, albeith that it shulde suffisen to an hethene man, that therefore wil not play in the werkis of his mawmete, I preye thee rede enterly in the book of lyf that is Crist Jhesus, and if thou mayst fynden in hym that he evere exsaumplide that men shulden pleye myraclis, but alwey the revers, and oure byleve cursith that ladden or lassen over that Crist exsaumplide us to don. Hou thanne darst thou holden with myraclis pleyinge, sythen alle the werkis of Crist

reversiden hem, and in none of his werkis thei ben groundyd? namely, sythen thou seyst thiselven that thou wolt nothing leven but that may be schewid of oure bileve, and sythen in thing that is acording with the flesh and to the likyng of it, as is myraclis pleyinge, thou wilt nothing don azenus it, but gif it be schewid of oure bileve; myche more in thing that is with the spirit, and alwey exsawmplid in the lif of Christ, and so fully writen in the booke of lif, as is levying of myraclis pleyinge and of alle japyng, thou shuldest not holden azenys it, but if it myzte ben schewid azen the bileve, sythen in al thyng that is dowtous men shulden holden with the partye that is more favowrable to the spirit, and more exsawmplid in the lif of Christ; and so as eche synne distruyith hymself, and eche falshed, so thi answer distruyith hymselfe, and therby thou mayst wel witen that it is not trewe, but verré unkyndenesse; for if thou haddist hadde a fadir that hadde suffred a dispitouse deth to geten thee thyn heritage, and thou therafter woldest so liztly bern it to make therof a pley to the and to alle the puple, no dowte but that alle gode men wolden demyen the unkynde, miche more God and alle his seyntis demyen alle tho cristen men unkynde that pleyen or favouren the pley of the deth or of the myraclis of the most kynde fadir Crist, that dyede and wrouzte myraclis to bryngen men to the evere-lastande heretage of hevene.

But peraventure heere thou seist, that if pleyinge of myraclis be synnen, never the latere it is but litil synne. But herefore, dere frend, knowe 3ee that eche synne, be it never so litil, if it be mayntenyd and prechid as gode and profitable, is deadely synne; and therefore seith the prophite, "Wo to hem that seien gode, yvel, and yvel, good!" and therfore the wyse man dampeneth hem that gladen whan thei don yvel; and therfore alle seyntis seyen, that mannysche it is to fallen, but develiche it is to abyden styлле therinne. Therefore, sithen thes myraclis pleyinge is synne, as thou knowlechist, and is stedefastly meyntenyd, and also men deliten hem therinne, no dowte but that it is deadly synne, and dampnable, develiche not mannysch. Lord, sythen Adam and Eve and al mankynde weren dampnyd out of paradise, not onely for etyng of the appul, but more for the excusyng therof, myche more pleyinge of myraclis not onely excusid but stedefastly meyntenyd is dampnable and deadly, namely sythen it not onely pervertith oon man but al a puple, that thei seien good, yvel, and yvel, gode. And if this wil not suffice thee, albeit that it shulde suffisen to eche Cristen man, that nothing schulde done oute of the techynge that Crist tauzte, tachide to the dedis that God hath done, of whiche we reden that at the biddyng of God, for Ismael pleyide with his brother Isaac,

bothe Ismael and his modir weren throwen out of the hous of Abraham, of the whiche the cause was for bi siche pleyinge Ismael, that was the sone of the servant, myzte han begilid Isaac of his heretage, that was the sone of the fre wif of Abraham. Another cause was sythen Ismael was born after the fleysch, and Isaac after the spirit, as seith the apostele, to exsaumplen that pley of the fleysch is not covenable ne helpely to the spirit, but to the bynymmynge of the spiritus heretage. And the thridde cause was to figuren, that the olde testament, that is testament of the fleysch, may not ben holden with the newe testament, that is testament of the spirit; and zif it be hooly kept with the testament of the spirit, it doith away verré fredom, and bynymmeth the heretage of hevene. Thanne sythen the pley of Ismael was not lefevel with Isaac, myche more fleysly pley is not lefevel with the gostly werkis of Crist and of his seyntis, as ben hise myraclis to converten men to the bileve, bothe for fer more distaunce of contrarité is bitwene fleyschly pley and the earnestful dedis of Crist than bitwene the pley of Ismael and Isaac, and also for the pley bitwene Ismael and Isaac was figure of the pley bitwene the fleysch and the spirit. Therefore, as two thingis most contrarious mowen not pleyn togidere withouten hurtyng of either, as experiens techith, and most that party schal hurtyn that is most meynenyd, and that partie schal be most hurt that is lest meynenyd; than pleyinge that is fleschely with the werkis of the spirit, is to harmynge of ever either, and most schal the fleysch hurtyn the spirit, as in suche pleyinge the fleysch is most meynenyd and the spirite lasse. And as in good thingis the figuride is evermore bettere than that that is figure, so in yvel thingis that that is figurid is fer worse than the figure; than sythen the pleyinge of Ismael with Isaac is figure of the pleyinge of the fleysch with the spirit, and the ton is yvel, thanne fer worse is the tother. Than pleyinge with the myraclis of God disservith more venjaunce, and more synne is, than disservyde the pleyinge of Ismael with Isaac, and lasse yvel was; and as felawchip of a thral with his lord makith his lord dispisid, so myche more pleyinge with the myraclis of God makith hem dispisith, sythen pleyinge to comparisoun of the mervelouse werkis of God is fer more cherl than ony man may ben cherl of a lord; and therefore the pleyinge of Ismael, that was the sone of the servant, with Isaac, that was the sone of the fre womman, was justly reprovyd, and bothe the damme and the sone put out of his cumpanye; myche more mennus pley with the mervelouse werkis of God is reprovable, and worthi to ben put out of ther cumpanye. And therefore, as seith the apostel, as ther is no godecommynge betwene the develis instrument to perverten

men, as pleying of the fleysh, and goddis instrewnent to converten men, as be his mervelous werkis, therefore, as this is a verré lesyng to seyen that for the love of God he wil ben a good felowe with the devil, so it is a werry lesyng to seyen that for the love of God he wil pleyen his myraclis: for in neyther is the love of God schewid, but his hestis to-brokun. And sythen the serymonyes of the olde lawe, albeit that thei weren given by God, for thei weren fleyshly, thei shulden not be holde with the newe testament, for it is gostly; myche more pleyinge for it is fleysly, never bedyn of God, shulde not ben don with the mervelouse werkis of God, for thei ben gostly; for as the pleyinge of Ismael with Isaac shulde han bynomyn Isaac his heretage, so in the keypyng of the seremonyes of the olde lawe in the newe testament shulde han bynomen ther bileve in Crist, and han made men to gon backward, that is to seie, fro the gostly lyvyng of the newe testament to the fleyshly lyvyng of the olde testament. Myche more pleyinge of myraclis benemeth men ther bileve in Crist, and verré goyng backward fro dedis of the spirit to onely syngnes don after lustis of the fleysh, that ben azenus alle the dedis of Crist, and so myraclis pleyinge is verré apostasye fro Crist, and therefore we schal nevere fyndyn that myraclis pleying was usid among Cristene men; but sythen religious onely in tokenes shewiden ther religioun, and not in dedis, and sythen pristis onely in syngnes and for money schewiden ther pristhode, and not in dedis, and therefore the apostasye of these drawith myche of the puple after hem; as the apostasye of Lucifer the first aungel droow; myche of hevене after hym.

And if this, frend, wil not suffisen to thee, that the eyzen of the blynd pite takun sizte, take hede how the pleyinge of two contrari partis togidere, as of the pleyinge of the childre of Abner and of the childre of Joab, weren thre hundrid men and sixti sleyn, and mo out of doute, myche more harm doth pleyinge of gostly werkis, after lustus of the fleysh, as thei ben more enemyes; for it is of myraclis pleyinge as it is of thes apostates that prechen for bodily avauntage; for riȝt as thes han bodily avauntage at more pris than the word of God, as thei maken the word of God but a mene to ther avauntage, so these myracle pleyeris and the fawtours of hem ben verré apostaaes, bothe for thei puttun God bihynde and ther owne lustis biforn, as thei han mynde of God onely for sake of ther play, and also for thei deliten hem more in the play than in the myraclis silf, as an apostata more delitith hym in his bodily wyunnyng than in the trowthe of God, and more preysith seemely thingis withoute forth than ony fayrnesse withinne forth to God-ward. And herfore it is, that sicke myraclis pleyinge thretith myche the

maunse of God; for riȝt as a jelous man seeynge his wif to conapun with his kyndnessis, and to lovyn by hem another man more than hym, abidith not longe to don variaunse to chastisyng of hyr, so sithe God is more jelous over his puple, as he more lovyth it, than ony man is jelous upon his wif, he seeynge the kyndnessis of his myraclis put byhynde, and mennus lustis befor, and so menis wil to ben more lovyd than his owne wille, no wondir thof he sende sone venjaunse therafter; as he moot nede, for his gret riȝtwessnesse and mersy; and therefore it is that the wise man seith, "The ende of myrthis is sorowe, and ofte ȝoure lawȝyng shal be medelid with sorowe. And therefore, as experience proveth, ever sithen regnyde siche maner apostasie in the puple, seside never the venjaunce of God upon us, outhur of pestilence, outhur of debate, outhur of flodis, othur of derthe, and of many othere, and commely whan men be most unskilfully merye sone after fallith sorowe. Therfore siche myraclis pleyinge now on dayes witnessith thre thingis, first, is grete synne byforne the, second, it witnessith grete foly in the doinge, and the thridde greet venjaunse aftir; for riȝt as the chyl dren of Israel, whan Moyses was in the hil bisily preyinge for hem, thei mystristynge to hym, honouriden a calf of gold, and afterward eetyn and drinken and risen to pleyn, and afterward weren sleyn of hem thre and twenty thowsend of men; so thanne as this pleyinge wittnesside the synne of ther maumetrie befor, and her mystryst to Moyses whanne thei shulde most han tristenede to hym, and after ther foly in ther pleyinge, and the thridde the venjaunse that cam after; so this myraclis pleyinge is verré witness of mennus averice and coveytise byfore, that is maumetrie, as seith the apostele, for that that thei shulden spendyn upon the nedis of ther neȝeboris, thei spenden upon the pleyis, and to peyen ther rente and ther dette thei wolen grucche, and to spende two so myche upon ther pley thei wolen nothings grucche. Also to gideren men togidere to bien the derre ther vetailis, and to stiren men to glotonye, and to pride and boost, thei pleyn thes myraclis, and also to han wherof to spenden on these myraclis, and to holde felawschipe of glotonye and lecherie in sich dayes of myraclis pleyinge, thei bisien hem befor to more gredily bygilen ther neȝbors, in bynge and in sellyng; and so this pleyinge of myraclis now on dayes is werré witness of hideous ceveytise, that is maumetrie. And riȝt as Moyses was that tyme in the hil most travelynge aboute the puple, so now is Crist in hevене with his fader most bisily preyinge for the puple; and never the latere as the chlyndren (*sic*) of Israel diden that tyme that in hem was, in ther pleyinge of ther maumetrie, most folily to distroȝen the grete travele of Moyses, so men

now on dayees, after ther hidouse maumetree of covetysē in ther pleyinge of myraclis, thei don that in hem is to distroȝe the ententive preyere of Crist in hevене for hem, and so ther myraclis pleyinge witnessith ther most folye in ther doynge, and therfore as unkyndely seiden to Aaron the children of Israel, Moyses beinge in the hil, “we witen never how it is of Moyses, make us therfore Goddis that gon biforn us,” so unkyndeli seyen men nowē on dayes, “Crist doth now no myraclis for us, pley we therfore his olde,” addyng many lesynges therto so colowrably that the puple ȝife as myche credense to hem as to the trwthe, and so thei forȝeten to ben perceiver of the preyere of Crist, for the maumetrye that men don to siche myraclis pleyinge; maumetrye, I seye, for siche pleyinge men as myche honoryn or more than the word of God whanne it is prechid, and therefore blasfemely thei seyen, that siche pleyinge doith more good than the word of God wanne it is prechid to the puple. A! Lord! what more blasfeme is aȝenus thee, than to seyen to don the byddyng, as is to prechen the word of God doth fer lasse good than to don that that is bodyn onely by man and not by God, as is myraclis pleying? Rit forsothe, as the lyknesse of myraclis we clepen myraclis, riȝt so the golden calfe the children of Israel clepiden it God; in the whiche thei hadden mynde of the olde miraclis of God befor, and for that licnesse thei worschipiden and preyseden, as thei worschipiden and presiden God in the dede of his myraclis to hem, and therefore thei diden expresse maumetrye. So sythen now on daies myche of the puple worschipith and preysith onely the licnesse of the myraclis of God, as myche as the worde of God in the prechours mowth by the whiche alle myraclis be don, no dowte that ne the puple doth more mawmetrie now in siche myraclis pleyinge than dide the puple of Israel that tyme in heryinge of the calf, in as myche as the lesynges and lustus of myraclis pleyinge that men worschipen in hem is more contrarious to God, and more acordynge with the devil, than was that golden calf that the puple worschipid. And therefore the maumetrye that tyme was but figure and licknesse of mennus maumetrye nowē, and therfore seith the apostel, asse thes thingis in figure fellen to hem, and therefore in siche myraclis pleyinge the devel is most plesid, as the dyvel is best payid to disceyve men in the licnesse of that thing in whiche by God man weren convertid biforhond, and in whiche the devel was tenyd byfornhond. Therefore oute of doute siche myraclis pleying pretith myche more venjaunce than dide the pleyinge of the chyldren of Israel, after the heriynge of the calf, as this pleyinge settith but japes grettere and more benefetes of God.

A! Lord! sythen chyldres pleyinge witnessith ther fadris synnes before hem, and ther owne oryiginal synnes befor, and ther owne defaute of wisdom, whanne thei pleyen, and ther chastisyn afterward schal more greve hem, so myche more this myraclis pleyinge witnessith mennys hydous synnes befor hand, and the for-³etyng of ther mayster Crist, and ther owne folye, and the folye of malyce passyng the folye of chyl-dre, and that ther is grete venjaunce to comyn to hem more than thei shul mowen patiently boren, for the grete lykyng that thei han in ther pley. But, frend, peraventure see seyen that no man schal make you to byleven but that it is good to pleyen the passion of Crist, and othere dedis of hym. But here azenus herith, how whanne Helyse stezede up into Bethel, chylde pleyingly comyng azenus hym, seiden, "steze up, ballard, steze up, ballard;" and therfore hee cursid hem, and two bores of the wylde wode al to-toren of hem, two and fourty childe; and as alle seyntis seyen the ballednesse of Helisee betokeneth the passion of Crist, thanne sythen by his storye is opynly schewid that men schulden not bourden with the figure of the passion of Crist, ne with an holy prophete of Crist, myche more in the newe testament, and whanne men schulden be more wis, fethere from alle maner pleyinge and earnestful dedis more comaundid, now than that tyme, and the passion of Crist more shuld ben in drede than that tyme schulde han ben Helisee, men schulden not pleyn the passion of Crist, upon payne myche grettere than was the venjaunce of the childe that scorniden Helisee. For siker pleyinge of the passion of Crist is but verré scornynge of Crist, as it is seid befor, therfore, dere frend, beholdith how kynde tellith that the more eldere a man waxith the more it is azen kynde hym for to pleyn, and therfore seith the booc "cursid be the childe of han hundred 3eer!" And certis the world, as seith the apostil, is now at his endyng, as in his laste age; therfore for the grete nezyng of the day of dome, alle creaturis of God now weryen and wrathen of mennus pleying, namely of myraclis pleyinge, that most schuln be schewid in earnest and into venjaunce at the day of dome; therfore azen kynde of alle creaturis it is now myraclis pleyinge, and therfore God now on dayes sendith som wisdom to children than herbyfor, for thei schulden now on dayes leven pleyinge, and 3yven hem more to earnestful werkis, pleasaunt to God. Also, frend, take hede what Crist seith in the gospelle, that "ri3t as it was in the daies of Noye azenus the greet flood, men weren etynge and drynkynge and ther lykyngis takynges takyng, and feerely cam the venjaunce of God of the grete flode upon hem; so it schalle ben of the comyng of Crist to the day of dome," that whanne men 3ifen

hem most to ther pleyinge and myrthis, ferely schal come the day of dome upon hem with greet venjaunce befor. Therefore oute of dowte, frynd, this myracle pleyinge that is now usid is but trewe thretyng of sodeyn venjaunce upon us; and therefore, dere frend, spende we nouthere oore wittis ne oore money aboute myraclis pleying, but in doinge hem in dede, in grete drede, and penaunce, for sikir the wepyng and the fleyschly devocion in hem ben but as strokis of han hamer on every side, to dryve out the nayl of oore drede in God and of the day of dome, and to maken the weye of Crist slidir and hevvy to us, as reyn on erthe and cley weies. Than, frend, 3if we wilen algate pleyen, pleyne we as Davith pleyde bfore the harrke of God, and as he spac byfor Mychel his wif, dispisyng his pleyinge, wherfore to hir he seyde in this wise, "The Lord lyveth, for I schal pleyen bfore the Lord that hath chosen me rather than thi fadir, and al the hous of hym, and he comaundide to me that I were duke upon the puple of the Lord of Israel, and I schal pleyen, and I schal be maad fowlere more than I am maad, and I schal ben meke in myn ezen, and with the hand-wymmen of the whiche thou speke I schal more glorious aperen;" so this pleyinge hath thre partelis, the firste is that we beholden in how many thingis God hath 3yven us his grace passynge oore ne3theboris, and in so myche more thanke we hym, fulfillyng his wil, and more tristyng in hym a3en alle maner reprovyng of owre enmys; the secound partel stant in contynuel beyng devowt to God almy3ty, and fowl and reprovab to the world, as Crist and his apostelis schewiden hemself, and as Davith seide; the thridde partel stant in beyng as lowly in owre owne ezen or more than we schewen us withoute forth, syttyng lest by in us silf, as we knowen mo synnes of us silf than of ony other, and thanne befor alle the seyntis of hevene and biforn Crist at the day of dome and in the blisse of hevene we shul ben more glorious, in as myche as we pleyen betere thre forseid perselis heer, the whiche three perselis wel to pleyen heere and after to comyn to hevene, graunt the holy Trinité! Amen.

Hull.

ESTIMATE OF MEASURES, AND BURLESQUE.

From the end of a compotus roll in the possession of George Matcham, Esq. M. D. of Newhouse, Wilts. The place or county to which the roll relates is obliterated, but dates occur of the 18 and 19 Edw. II.

Per statutum tocius regni Angliæ fuit mensura domini Regis composita, viz. quod denarius Anglicanus qui nominatur steringus rotundus et sine tonsura, ponderabit xxxij. grana frumenti in medio spicæ, et xx. denarii faciunt unciam et xij.

VOL II.

I

unciæ faciunt libram, sc. xx.s., et viij. libræ frumenti faciunt galonem, et viij. galones faciunt j. b₃ (*bushel*) Londoniæ, quod est octava pars quarterii, et viij. b₃. faciunt quarterium. Ad unciam dcxl. grana. Ad libram vij^mdcL'xxx. Et ad lagenam lxj^m. iiij^c. xl. Et ad bushelum cccc^m. lxxx^m. xj^m. De. et xx. Ad quarterium xxxix.^{c.ml}. xxij^{ml}. c^m. lx. videlt. ^{ml. ml. ml.}
 dcccc^{ml}. c^m. lx. (*i. e.* 3,932,160.)

Initium fallacis Evangelium secundum Lupum. Fraus tibi, Bache! In illo tempore cum natus esset Bachus in Waltona, in diebus Wernardi regis, ecce magni potatores de omnibus partibus venerunt dicentes, "Ubi est qui natus est rex ribaldorum, dux potatorum, harlotorum, glotinorum, villanorum? et vidimus signum ejus in oriente, et in omnibus partibus villæ Oxoniæ, videlicet in ballio villæ prædictæ, et venimus cum muneribus adorare eum." Audiens autem hæc Wernardus rex turbatus est, et omnis Oxonia cum eo, et convocatis magistris potatoribus, diligenter didicit ab eis tempus ipsius signi quod viderant in oriente. Et statim procedentes viderunt doleum reum Bachum. Et intrantes domum invenerunt doleum plenum, cum Magota meretrice ejus, et optimum potum positum in mazerio, et apertis oculis suis optulerunt ei munera, aurum, argentum, et plumbum. Et responso accepto in sompnis ne redirent ad bonitatem per aliam viam, reversi sunt in miseriam suam. Et cum inebriati essent potatores, unus eorum cecidit in lutum; vinum autem per os et nares ejus exuerunt habundanter.

J. G. N.

NOTICE OF AN OLD ENGLISH MANUSCRIPT IN THE ROYAL LIBRARY AT NAPLES.

In the last volume of Mr. Lockhart's *Life of Sir Walter Scott* is inserted a *Memoir* by Sir William Gell, containing recollections of Sir Walter's Visit to Naples in the early part of the year 1832. In this Sir William Gell says, "I must not omit stating that at an early period of his visit to Naples, an old English manuscript of the Romance of Sir Bevis of Hampton, existing in the Royal Library, had attracted his attention, and he had resolved on procuring a copy of it, not, I think, for himself, but for a friend in Scotland, who was already possessed of another edition. When Sir Walter visited the library at the Museum, the literati of Naples crowded round him to catch a sight of so celebrated a person, and they showed him every mark of attention in their power, by creating him Honorary Member of their learned Societies. . . . The King of Naples, learning his wish to copy the book, ordered it to be sent to his house, and he employed a person of the name of Sticchini, who, without understanding a word of English, copied the whole in a character as nearly as possible the fac-simile of the original," &c. vol. vii. p. 351.

In the recent Catalogue of the Abbotsford Library this transcript is thus entered, "Old English Romances, transcribed from MSS. in the Royal Library at Naples, by Sticchini, MS. 2 vols. sm. 8vo. containing, Vol. I. *Bevys of Hampton*. Vol. 2. *St. Alexander of Rome*.—*Libius Disconius*."

Having had an opportunity last September of visiting Naples, I felt desirous to examine a MS. volume, which Sir Walter Scott thought worthy of having copied under such peculiar circumstances. On going to the Library, I inquired for the transcriber, as the likeliest person to point it out—but no such person was known in the place. But becoming acquainted with the Chevalier de Lictieri, the principal keeper of the printed books in the Royal Library, (an old gentleman who was personally known to Sir Walter, and who in fact had drawn his attention to the MS. in question,) he recollected where it was placed, and obtained permission from the keeper of the MSS. for me to examine it in the Library. But so little was known of the contents of the volume, as will be observed from the following memorandum, that it was entitled, and entered in the Catalogue of MSS. as a collection of German (*Tedeschi*) poems. As it was impossible to obtain there any books of the kind necessary for comparison, I spent two or three forenoons in examining the volume with some care, and in making occasional extracts, for the purpose of identifying the several pieces it contained, and for verifying Sticchini's accuracy, in case any of them might afterwards be found worthy of publication and the use of his transcripts be obtained from the Abbotsford Collection.

Having recently compared these extracts, I find that the MS. is one of no very great importance, as the several pieces it contains have either been already published or exist in more ancient MSS. in some of the English Libraries. It is interesting, however, from the unlooked-for place where it has been preserved, and it would also furnish an Editor with an abundance of various readings, and passages omitted by the old transcribers of similar collections.

Folio MS. in the Royal Library at Naples, on paper, middle of the fifteenth century, marked on the back "MS. di Poesie Tedeschi, O 4 n 6.—12 A. 47." On the fly leaf, in a somewhat recent hand, is written, "Questo manuscritto in Lingua Tedescha (now corrected to Inglesse) l'ho hanuto da Diomede di leonardis e fu primieramente [blank in MS.]

P. 1—19 are filled with Medical Receipts, &c. such as "To helpe a woman in travel of childe." "For the disease after her travaille." "To deliver a woman of childe dede or quike." "Whoo so hath the pose." "Another medecyne for the same." "To restore mannys complexion." "Another for the same." &c. &c.

P. 20—22, are blank, or filled with some rude pen drawings of a later date.

P. 23—79.

Sir Bevys of Hamptone.

This well-known metrical romance, translated from the French, was analysed by Ellis in his *Specimens*. It has more recently been printed entire from the copy in the Auchinleck MS. by a zealous antiquary (Mr. Turnbull), as a contribution to the Maitland Club, Edinb. 1838, 4to.

The romance also exists in three black-letter editions of the sixteenth century, as well as in older MSS. in England. The Neapolitan MS. like the Auchinleck copy commences in stanzas of six lines, and after proceeding thus through eight pages, the metre is changed into couplets of eight syllables. In Mr. Turnbull's edition the romance extends to 4460 lines, the Neapolitan MS. I reckoned has 4560 lines. It begins,

Lordlingis, lystenith to my tale,
That is meriour than the nyghtingale
That I wolle you synge
Of a knyght Sir Bevone,
That was bore in Southamptone,
Withouten lesing.

He was a stalworthe man,
And many kyngdomes wan,
To Godis lawis;
He was the best that come in feld,
And most wan with speere and schild,
Bi his lyfe daies.

I woll yowe telle al to-gadir,
Of the knyght and of his fadir,
The good Erle Sir Gy;
Of Hampton he was lord and sire,
And of alle that ilke shire
Him to wardy.

Lordlinges this Erle that I of telle,
In his tyme man of flesche ne felle
Nas non so stronge;
And ever he lyvid without wife,
As he was in eche strife
Tille late and long.

Tho he was fallen in elde,
That he ne myght him silfe welde,
He wolde a wife take;
And sone theraftir, I understond,
Him had ben lever than alle this lond,
Had he hur forsake.

A wife in elde he toke on honde,
The kyngis doghter of Skotlande,
So feire and bright.
Alas! that he hur ever chese,
His owne life for hur he lese,
With mochelle unright.

This maide that I have of tolde,
 A faire woman scho was and bolde,
 And free i-bore;
 Of Almayne the Emperour
 Hur lovyd par amour,
 Welle longe ther bifore.

Oft to hur fadir he sent,
 And hym silfe thedir went,
 For hir sake;
 Moche he desirid hur to wyve,
 The kyng for no thing on lyve
 Wold hur him take.

And sithen he gave hur to Sir Gy,
 A stalworth man and an hardy,
 Of Southamptone;
 But whan he fille in to elde,
 Febill and waxen unwelde
 Bi right resoun.

So long thei yede togadir to bedde,
 A man childe togadir thei hedde,
 That Bevys hete;
 A faire childe he was and bolde,
 He nas but vij. yere olde
 Tho his fadir him lete.

After 40 additional stanzas of 6 lines, relating to the death of Bevys's father, the poem proceeds.

Now wol we of him mone,
 And tel of Bevys his yong sone,
 How wo him was;
 Ffast he wepte and hondis wrong,
 And for his fadir he seid among,
 Allas! allas!

He clepid his modir, and seide this sawe,
 "Ffoule hore, thu were worthe to draw,
 And al to-twight;
 Me thinketh ther of I were fawe,
 Ffor thou hast my fadir slawe
 With moche unright.

Alas! modir, thi feire ble,
 Wil bicomythe the an hore to be,
 To holde bordell;

Alle horis, for thi sake,
The devil of helle I hem bi-take,
Both flesche and felle.

Bot, modir, o thing I the swere,
Mowe I ever armus bere,
And be of elde,
Alle that have my fadir slawe,
And i-broght him of life dawwe,
I schalle hem yelde."

His modir herd that wondir stound,
The child she smote with hir hond
Undir the ere;
To ground he fille, and that was skatne,
His maister toke him up ful rathe,
That hete Sabere.

The poems continues through 36 more stanzas of 6 lines (but one or two lines appear to have been omitted by the transcriber) when the form of the versification is changed into couplets, thus—after relating how Bevy's had been sold to the Saracens—

The steward went to the Kyng,
And presentid him with that childe yonge.
The Kyng was therof glad and blithe,
And thankid him many a sithe;
"Mahonde!" he seide, "nowe were I prout,
Wolde this childe to us lout,
Yef hit wolde a paynim be,
I wolde hope hit wolde the.
Bi Appolyn, that sitteth on hie!
A fairer childe never I ne sye,
Neither of lengthe ne of brede,
Ne so feire lemys hede.
"Childe," he seid, "where were thu bore?
What is thi name? telle me fore,
Yef I wist hit were me lefe."
"Sir," he seid, "my name is Befé;
I-bore ich was in Englonde,
In Southamptone bi the strond.
My fadir was ther Erle a while;
My modir hym slewe alle with gile;
Sho me solde into this lond,
Sho is woman for to fond.
But, sir, yef hit ever so bi-tide,
That I may on hors to ride,
Armys bere, and shaftis breke,

My fadiris dethe I wol a-wreke."
 Alle he tolde him in his sawe
 Howe the emperour had his fadir slaw.
 When B[evys]* had this him tolde,
 Therfor the Kingis hart was cold,
 And seid, "I have no heire after my day,
 But Josiane that feire may;
 And thou wolt thi Lord forsake,
 And to Appolyn my god to take,
 Hur I wol yeve the to wyve,
 And my lond after my lyve."
 "Nay," quod B[evys], "that do I nolde,
 Ffor alle thi silver and alle thi gold
 That is undir heven lyght,
 Ne for thi doghtir that is so bright,
 I nolde forsake in no manere
 Jhesu that boght man so dere.
 Alle mote thei be doumbe and deve,
 That on fals goddis bi-leve."
 The kyng him lovid well the more,
 That eyghe him stode no man fore,
 And seid, "Bevys, while thou art swayn,
 Thou schalt be my Chamburlayn
 But when thou art dubbid knyght,
 My baner schalt thou bere in fight.
 B[evys] answerid, &c.

Near the close of the romance when Sir Milis and Sir Gy, the two sons of Bevys, rescue him, at London—it says

So hard thei gan togadir mete,
 The blood gan renne in eche strete,
 As it seieth in Romaunce;
 Bothe in Englund and in Fraunce,
 So many men there were dede,
 That the watir in Temze waxid rede,
 From Seint Marie at Bowe, &c. . .

And the romance concludes with the following lines,

To Umbraunce B[evys] is furthe fare,
 Josian was sike and wondirly sare;
 Therefore was B[evys] wondirly wo,
 And to his stabul he was go,
 Aroundel he found ther dede,
 To Gy his son he it seide:
 "Sur," he seid, "my moder wol dy."

* After this Bevys is usually written in the MS. simply B.

To hur he wente hastily ;
 Sur B[evys] in his armys hur lace,
 And kissed hur at that cace.
 And thei deide bothe in fere.
 The kyng nolde in no manere,
 That thei in erthe buried were ;
 Of Senct Laurence he lete a chapel rere,
 And of gold made a chist gay,
 And bothe hur bodies therin lay.
 Men tellith both in gest and ryme,
 Thei were laide in maner of shryne ;
 And a hous maad of religion,
 To synge ever for Sir Bevon ;
 And for Josian the fre,
 God of her sowlis have pité !
 And also for Arundel,
 Yef that for her men may bid wel !
 Thus endith B[evys] of Hamptone,
 That was king and nobil barone ;
 Al that of his life have herd in ucrone(?),
 God yeve hare sowlis haven pardon,
 And that we were al of suche renown
 As was B[evys] of Hamptoune !
 Amen.

Here endith Bevys of Hampto[n].

P. 80—86.

Of Seint Alex of Rome.

The Legend of Saint Alexius the Confessor, son of Euphemius, was translated from the Latin into English verse by Adam Davie, Marshall of Stratford-le-Bow, near London, about the year 1312. The MS. in the Bodleian Library is the only one known in England; but I am unable from the lines quoted by Warton to say whether this is not a different version of the same Legend. It begins,

Sitteth still withouten [s]trife,
 Ycche wolle you telle the life
 Of an holi man ;
 Alex was his right name,
 To servy God he thouȝt no schame,
 Ther of never he ne blan.
 His father was a grete lordlyng,
 Of Rome a kyng evenyng,
 And hight Sur Eufamyan ;
 Pore men to clothe and fede,

In al Rom that riche stede,
 Suche ne was ther nan.

Explicit vita Sancti Alex.

In all 618 lines, or 103 stanzas of six lines each.

P. 87—113.

Libious Disconious.

The romance of Sir Libeaux Desconus belongs to the thirteenth century, and is mentioned by Chaucer as a popular romance. It was first published by Ritson in his "Ancient English Metrical Romances," vol. 2, p. 1. His text contains 2130 lines; the present one, has about 2230 lines.

Jhesu Criste owre Saviour,
 And his modir that swete flour,
 Helpe us at our nede;
 That listenith of a conquerour,
 That was wis, witty, and wight werroure,
 A douȝti man of dede.
 His name was hote Gyngeleyn,
 Y-gete he was of Sir Gaweyn,
 Bi a ferestus side.
 Of a betir knight ne profitable,
 With Arthur at the Round Table,
 Hurd never yet man rede.

Gyngeleyn was feire and bright,
 Gentil of body and feire of sight,
 Bastarde thoughe he were;
 And his modir kepit him with myght,
 That he schulde se no knight
 Y-armed in no manere.
 For that he was so savage,
 And blitheli wolde do outrage,
 To his felowis in fere,
 &c.

The romance finishes with the following lines.

The myrthe of that bridale
 May no man tel in tale,
 Ne sey in no gest.
 In that semely halle
 Were lordis gret and smalle,
 And ladies ful honest;
 Ther was wel sertayne
 Servise fulle good wone,
 Both most and lest;
 For sothe the mynstrals alle

That were in the halle
Had ȝiftes at that fest.

Sir Libeous moder so fre
ȝede to that maungeré,
Hur rode was rede so rys;
She knewe Libeous wel bi sight,
And wist wel anone right
That he was of moche pris.
She went to Sir Gaweyne,
And seid withouten delayne,
"This is our childe so fre."
Than was he glad and blithe,
And kissed hir fele siþe.
And seid, "that liketh me!"

Sir Gaweyne, knyght of renowne,
Seid to the lady of Synadowne,
"Madame, trewliche,
He that wanne the with pride,
I wanne him bi a forestis side,
And gate him of a giantis lady."
That ladi was blithe,
And thankd him many a sith,
And kissid him sicurely.
Than Libeous to him ranne,
And ever kissid that manne,
For soþe trewly.

He fille on kneis that stound,
And sate knelyng on the ground,
And seid, "for God alleweldond,
That made this worlde round,
Feire fadir, wel be ye found,
ȝe blis me with your hond."
The hyndy knyȝt Gaweyne
Blessid his sonne with mayne,
And made him up to stond;
And comandid knyȝtis and swayn
To calle Libeous Gyngelayn,
That was lord of that lond.

xl. daies they dwelled there,
And hare fest thei hilde y-fere,
With Arthour the kyng;
As in Romaunce it is tolde;
Arthour with knyȝtes bolde,
Home he gan ham bryng.

x. 3ere thei levid in same,
 With moche gle and game,
 He and that swete thinge.
 Jhesu Crist our Saviour,
 And his modir that swete flour,
 To blys he us alle bryng! Amen.

Qui scripsit carmen sit benedictus. Amen.

Hic explicit Libeus Disconyus.

He that lovyth welle to fare,
 Ever to spend and never spare,
 But he have the more good,
 His here wol grow throw his hood.
 Quod More.

Hic pennam fixi, penitet me si mala scripsi.

P. 114—118.

Fragment of Sir Isumbras.

Two copies of this romance of an old date are known : also an edition in black letter. It is usually considered to have been one of this class of compositions ridiculed by Chaucer in his Ryme of Sir Thopas, which is "full of phrases taken from Isumbras and other romances." (v. Tyrwhitt's Chaucer.) The present copy, which contains only 121 lines at the commencement, differs wholly from the black letter edition by Copeland, which was re-published by Mr. Utterson. It begins,

He that made both heven and erthe
 And al this worlde in daies sevyn,
 That is ful of myghth,
 Send us alle his blessing,
 Las and more, olde and yong,
 And kepe us day and nyght!
 Y wol you telle of a knyght,
 That was douzty in ilke fight,
 In towne and eke in field;
 Ther durst no man his dynt abide,
 With spere ne with schilde.
 Man he was riche y-nowe,
 Ox to drawe in his plowe,
 And stedis in his stalle;
 Man he was curteyse and hynde,
 Every man was his frende,
 He was lord of alle;
 Curteis and hynde he was,
 His name was clepid Sir Isombrase.
 &c. &c. &c.

P. 119—146.

Griselde.

This poem on the subject of Patient Griseldis has no title, but is in fact Chaucer's *Griselde*, or *The Clerke of Oxenfordes Tale*, which, as the Clerke declares in his prologue, he learned of Petrark at Padua. A leaf in the MS. which contained the title is lost, unless it was transcribed from an imperfect copy, as here it begins with the sixth stanza.

Noble Markis, yowre humanyté
Assurith us and yevith hardynesse,
As oft as tymes is of necessité,
That we to yowe mowen telle our hevyness.
Accepteth, lord, nowe of yowré gentillesse,
That we with peteous hert onto 3owe pleyne,
And lete not 3oure eris my vois disdeyne.

14 stanzas of 7 lines.

Explicit prima pars. Et incipit secunda pars.

Noght[fer] fro that paleyse honorable,
Where as this Mark[i]s shope his mariage,
There stode a thrope of site delitable,
In whiche that pore folke of that village
Hadden here bestis and here herborage,
And of her labour toke hare sustynance,
Aftir that the erthe yeve hem habundaunce.

35 stanzas.

Explicit secunda pars. Et incipit pars tertia.

Thar fille, as hit byfallith tymes moo,
Whanne that this childe had sowked but a throwe,
This Mark[is] in his hert longeth soo,
To tempte his wife hur sadnes for to knowe,
That he ne myght owte of his hert throwe
This mervailous desire his wife to assay,
Nedles, God wote, thought hur for to affray.

23 stanzas.

Explicit tertia pars. Incipit pars quarta.

In this estat ther passid bith fowre yere,
Or shee with childe was, but as God wolde,
A knave childe she bare bi this Waltere,
Ful gracious and feire to beholde;
And whanne that folke hit to his fader tolde,
Not only he but alle his country mery
Was for this childe, and God thei thonke and hery.

25 stanzas.

Explicit pars quarta, et incipit pars quinta.

Amoge alle this, aftir his wikked usage
This Mark[i]s yet his wife to tempte more, &c.

56 stanzas.—The last stanza follows :

For whiche here for the Wifes love of Bathe,
Whose life and alle her secte God menteyne
In high maistré, and els were it skathe,
I wil with lusti hert fresche and grene,
Say yowe a songe to glad yowe y wene,
And let us stinte of earnestful matere,
Herkenith my song that seithe in this manere.

Cantus.

Griselde is dede and eke her pacience,
And bothe y-buried at onys in Itaile ;
Wherefore I crie in open audience,
No weddid man so hardi be to assaile
His wifis pacience, in trist to finde
Grisildis, for in certeyne he schalle faile.

O noble wifis, ful of high prudence !
Let no humilitee your tonge naile,
Ne let no clerke have cause or diligence
To writ of you a stori of suche merveile,
As of Griseldis pacience and kynde,
Lest Chyvache yowe swolowe in her entraile ;

Folowith ekko that holdeth no silence,
But ever aunswerid at countretaille,
Beth nought bedaffid for your innocence,
But sherply takith on 3ou the governaile ;
Emprentith wel this lessen in your mynde,
For commine profite, sith hit may nought advaile.

Ye leche wifes stondith at the defence,
Sith ye bith strong as in a gret camaile ;
Ne suffrith nought that men doon yow offence,
And sclenders wifis feble as in bataile,
Beth egre as a tigre 3onde in Inde,
Ay clappith as a mylle, I 3ow consaile,

Ne dredeth him nought, doth him no reverence,
For thoghe thi husbonde armed be in maile,
The arowis of thi crabbid eloquence
Shalle peirsche his brest and eke his ventaile.
In jelousy y rede eke thowe him bynde,
And thu schalt mak him cowche as doth a quaile.

3ef thou be faire, ther folk ben in presence,
 Show thou thi visage and thyn apparaile;
 3ef thou be fowle, be free of thyn dispence,
 To gete the frendis ay do thou thi travaile;
 Be ay of chere as lighte as lefe on lynde,
 And lete him care and wepe, wring and waile.

This worthi Clerk whan endid was his tale,
 Owre oft saide and sware by Goddis bonis,
 Me were lever than a barelle ale,
 My wife at home had herd this legend onys,
 This gentille tale for the nonys;
 As to my purpos wiste ye my wille,
 But thing that wolde nat be lat it be stille.

Explicit ; finis.

*Hic pennam fixi, penitet me si male scripsi,
 qd. mprf. Anno domini 1457.*

O ye wymmen, which been enclyned,
 Bi enfluence of 3oure nature,
 To bene as pure as gool fined,
 In 3oure strenght for to endure,
 Arme your silfe in strong armoure,
 Lest men assaile your sikirnesse,
 Set on 3our brest 3our silve to assure
 A myghti schilde of doblenesse.

January 1841.

D. L. Edinburgh.

THE PUISNES WALKS ABOUT LONDON.

From MS. Harl. 3910, fol. 36, b. of the seventeenth century.

When I came first to London towne,
 I was a novice, as most men are,
 Me thought the king dwelt at the sign of the Croun,
 And the way to heaven was through the Starr.

I sett up my horse and walkt to Poules,
 "Lord!" thought I, "what a church is heere!"
 And then I swore by all christen soules,
 'Twas a myle long, or very neere.

Nay, mee thought 'twas as high as a hill,
 A hill (quoth I), nay as a mountayn!
 Then up I went with a very good will,
 But gladder was to come downe againe.

For on the topp my head tworn'd roond,
 For be it knowne to all christen people,
 That mans not a little way from the ground,
 Thats on the topp of all Pâules steeple.

To Ludgate then I ran my race :
 When I was past I did backward looke,
 Ther I spyed Queen Elizabeth's grace,
 Her picture guylt, for all Gould I tooke.

And as I came downe Ludgate hill,
 Whome should I meet but my good Lord Mayor?
 On him I gap'd as yongsters still
 Gape on toyes, in Bartilmew faire.

I know not which of 'em to desire,
 The mayor or the horse they were both so like;
 Their trappings so rich you would admyre,
 Their faces such, non could dislike.

But I must consider perforce
 The saying of ould, so true it was,
 The gray mayor is the better horse,
 And all's not Gould that shynes lyke brass.

In Fleet strete then I heard a shoote :
 I putt of my hatt, and I made no staye,
 And when I came unto the rowte,
 Good Lord! I heard a taber playe.

For so, God save mee! a Morrys Daunce :
 Oh ther was sport alone for mee,
 To see the hobby horse how he did prauunce
 Among the gingling company.

I proffer'd them money for their coats,
 But my conscience had remorse,
 For my father had no oates,
 And I must have had the hobbie horse.

To see the Tombes was my desire,
 And then to Westminster I went,
 I gave one twoe pence for his hyre,
 'Twas the best two pence that ere I spent.

"Here lyes" (quoth hee) "King Hery the third."
 "'Tis false," said I, "hee speaks not a word."
 "And here is King Richard the seacond interd,
 And here is good King Edwards sword."

I tooke a boate, and would stay no longer,
 And as I towards the Bridge did rowe,
 I and my selfe began to wonder,
 Howe that it was built belowe.

But then my frend John Stow I remember,
 In's Booke of London call'd the Survay,
 Saith that on the fifthe daye of September,
 With wooll sacks they did it underlay.

Then through the Bridge to the Towre I went,
 With much a doe I wandred in,
 And when my penny I had spent,
 Thus the spokesman did begin.

"This lyon's the Kings and this is the Queenes,
 And this is the Princes that stands by hym."
 I drew nere not knowing which hee means,
 "What ayle you, my frend, to go so nigh him?"

"Doe you see the lyon, this that lyes downe?
 Its Henry the Great, twoe hondred years olde."
 "Lord bless us" (quoth I) "how he doth frown!"
 "I tell you" (quoth hee) "hee's a lyon boulder."

Now was it late, I went to my Inne,
 I supt and I slept and I rose betymes,
 Not wak't with crowes nor ducks quackling,
 But with the noyse of Cheepside chymes.

Hill.

THE DEMAUNDES JOYOUS.

From an unique copy in the Public Library of the University of Cambridge, printed by Wynkyn de Worde. The great curiosity as well as rarity of this tract will we think justify its being printed complete, in spite of a few gross passages which it contains. It is chiefly an abridgment of a very rare French tract with the same title, of which a copy is preserved in the British Museum; and which far exceeds the present in grossness.

Demaunde. Who bare the best burden that ever was borne?
 R. That bare the asse whan our lady fled with our lorde in-
 to Egypte. Demaunde. Where became the asse that our
 lady rode upon? R. Adams moder dede ete her. De-
 maunde. Who was Adams moder? R. The erthe. De-
 maunde. What space is from the hyst space of the se to the
 depest. R. But a stones cast. Demaunde. Whan Ante-
 cryst is come into this worlde, what thyng shall be hardest to
 hym to knowe. A hande barowe, for of that he shalle not

knowe whiche ende shall goo before. Demaunde. How many calves tayles behoveth to reche frome the erthe to the skye? R. No more but one and it be longe ynough. Demaunde. How many holy days be there in the yere that never fall on the Sondayes? R. There be eyght, that is to wete the thre holy dayes after Eester, iiii. after Whyt Sondaye, the holy Ascencion daye, and Corpus Crysty day. Demaunde. Whiche ben the trulyst tolde thynges in the worlde? R. Those be the steyses of chambres and houses. Demaunde. Whiche parte of a sergeaunte love ye beste towarde you? R. His heles. Demaunde. Whiche is the best wood and leest brente? R. Vynes. Demaunde. Whiche is the moost profytable beest and that men eteth leest of? R. That is bees. Demaunde. Whiche is the brodest water and leest jeopardye to passe over? R. The dewe. Demaunde. What thynges is it that the more that one drynketh the lesse he shall pysse? R. It is fartes and fyestes, for who that drynketh a hondreth thousande they shall never pysse a droppe. Demaunde. What thyng is it that never was nor never shall be? R. Never mouse made her nest in a cattles ere. Demaunde. Why dryve men dogges out of the chyrche? R. Bycause they come not up and offre. Demaunde. Why come dogges so often to the chyrche? R. Bycause whan they se the aulters covered, they wene theyr maysters goo thydere to dyner. Demaunde. Why dooth a dogge tourne hym thyes aboute or that he lyeth hym downe? R. Bycause he knoweth not his beddes hede from the fete. Demaunde. Why doo men make an oven in the towne? R. For bycause they can not make the towne in the oven. Demaunde. What beest is it that hath her tayle bytwene her eyen? R. It is a catte whan sche lycketh her arse. Demaunde. Whiche is the moost cleyntyest lefe amonge all other leves? R. It is holly leves, for noo body wyll not wype his arse with them. Demaunde. Who was he that lete the fyrst farte at Rome? R. That was the arse. Demaunde. How may a man knowe or perceyve a cowe in a flocke of shepe? R. By syghte. Demaunde. What thyng is it that hathe hornes at the arse? R. It is a sacke. Demaunde. What almes is worst bestowed that men gyve? R. That is to a blynde man, for as he hathe ony thyng gyven hym, he wolde with good wyll se hym hanged by the necke that gave it hym. Demaunde. Wherefore set they upon chyrche steples more a cocke than a henne? R. Yf men sholde sette there a henne, she wolde laye egges, and they wolde fall upon mennes hedes. Demaunde. What thyng is it that hathe none ende? R. A bowle. Demaunde. What wode is it that never flies reste upon? R. The claper of a lazars dysshe. Demaunde. How wolde ye saye two paternosters for your

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frendes soule, and God never made but one paternoster? R. Saye one two tymes. Demaunde. Whiche ben the moost profytable sayntes in the chyrche? R. They that stonde in the glasse wyndowes, for they kepe out the wynde for wastynge of the lyghte. Demaunde. What people be they that never go a processyon? R. They be those that rynge the belles in the meane season. Demaunde. What is it that freseth never? R. That is hote water. Demaunde. What thyng is that, that is moost lykest unto a hors? R. That is a mare. Demaunde. Wherefore be there not as many women conteyned in the daunce of poules as there be men? R. Bycause a woman is so ferefull of herte that she had lever daunce amonge quicke folke than dede. Demaunde. Whiche is the clenliest occupacyon that is? R. That is a dauber, for he may neyther shyte nor ete tyll he hath wasshed his hands. Demaunde. What daye in the yere ben the flyes moost aferde? R. That is on Palme Sondag, whan they se every body have an handeful of palme in theyr hande, they wene it is to kyl them with. Demaunde. What tyme of the yere may maydens moost with theyr honesté fyest in the chyrche? R. In Lent season, for then every sayntes nose and face is covered so that they smell nothyng. Demaunde. What thyng is it the lesse it is the more it is dredde? R. A brydge. Demaunde. Wherefore is it that yonge children wepe as soone as ever they ben borne? R. Bycause theyr moder is noo more mayden. Demaunde. Wherefore is it that an asse hathe so grete eres? R. Bycause her moder put no begyn on her heed in her yought. Demaunde. What is it that is a wryte, and is no man, and he dothe that no man can, and yet it serveth bothe God and man? R. That is a be. Demaunde. Whiche was fyrst, the henne or the egge? R. The henne, whan God made her. Demaunde. Whye dothe an oxe or a cowe lye? R. Bycause she can not sytte. Demaunde. What people be they that love not in no wyse to be prayed for? R. They be beggers and poore people, whan men say, God helpe them! whan they aske almes. Demaunde. Howe many strawes go to gose nest? R. None, for lacke of fete. Demaunde. What tyme in the yere bereth a gose moost feders? R. Whan the gander is upon her backe. Demaunde. What was he that slewe the fourthe parte of the worlde? P. Cayne, whan that he slewe his brother Abell, in the whyche tyme was but foure persons in the worlde. Demaunde. What was he that was begoten of his fader, and borne of his moder, and had the maydenhede of his beldame? R. That was Abell. Demaunde. What thre thynges be they that the worlde is moost mayntened by. R. That is to wete by wordes, erbes, and stones. Why? with wordes man worshyppeth God,

and as of erbes that is all maner of corne that man is fedde with, and as stones one is that gryndeth the corne and the other encreaseth the worlde. Demaunde. What is the aegge of a felde mous? R. A yere, and a hedge may stande thre mous lyves, and the lyfe of a dogge is the terme of thre hedges standynge, and the lyfe of a hors is thre dogges lyves, and the lyfe of a man is thre hors lyves, and the lyfe of a gose is thre mennes lyves, and the lyfe of a swanne thre gose lyves, and the lyfe of a swalowe is three swanne lyves. and the lyfe of an egle is thre swaloves lyves, and the lyfe of a serpent is thre egles lyves, and the lyfe of a raven is thre serpentis lyves, and the lyfe of a harte is thre ravens lyves, and an oke groweth fyve hondreth yere, and it fadeth fyve hondreth yere; besyde the rote whiche doubleth three tymes everyche of the thre aeges afore-sayd. Demaunde. A man had thre daughters of thre aeges, which daughters he delyvered to sell certayne apples, and he toke to the eldest daughter l. apples, and to the seconde .xxx. apples, and to the yongest ten apples, and all these thre solde in lyke many for a peny, and brought home in lyke moche money, now how many solde eche of them for a penny? R. The yongest solde fyrst seven for a peny, and the other two systers solde after the same pryce, than the eldest syster had one odde apple lefte, and the seconde syster two, and the yongest thre apples, now these apples lyked the byer soo well that incontynent he came agayne to the yongest syster, and bought of her thre apples after thre pens a pece, than had she ten pens, and the seconde thoughte she wolde kepe the same pryce, and solde her two apples for thre pens a pece and than had she ten pens, and the eldest solde her one apple for thre pens, and than had she ten pens, thus solde they in lyke many apples for a peny and broughte home in lyke moche money. Demaunde. What man is he that geteth his lyvyng backward? R. That is ropemaker. Demaunde. What people be tho that getethe theyr lywyng moost merylyest? R. Tho be prestes and fullers, for one syngeth and the other daunceth. Demaunde. What is he that made all and sold all, and he that bought and loste all? R. A smyth made an all and solde it, and the shomaker that bought it lost it. Demaunde. Whether is it better to lyve by thefte or by almes dede? R. The rewarde of thefte is to be hanged, and yf thou lyve by almes dedes, that is by beggers tordes.

Thus endeth the Demaundes Joyous, imprinted at London, in Flete Strete, at the sygne of the sonne, by me Wynkyn de Worde. In the yere of our lorde a M. ccccc and xi.

A CHRISTMAS CAROL.

From a MS. vol. fol. 210 b. lettered on the back "Metrical Romances and Moralizations," 4th, written about the end of the fifteenth century, and preserved in the Advocates' Library, Edinburgh.

This endurs nyȝt I see a syght,
A sterre schone bryght as day,
And everymeng a meden song
was, By, by, lulley!

This [endurs nyght.]

This lovely lady sete and song,
and tyll hur chyld con say,
" My son, my lord, my fadur deyr,
why lyns thou thus in hey?
My none swete bryd, what art thu kyd
and knowus thi lord of ey?
Never the lesse I will not sesse
to syng, By, by, lulley!"

This [endurs nyght.]

This chyld ontyll is modur spake,
and thus me thowght he seyde,
" I am kend for heven kyng,
in cryb thowght I be leyde;
Angelis bryght schalle to me lyght,
ȝe wot ryght welle in fey;
Off this be hest, gyffe me ȝowr brest,
and syng, By, by, lulley!"

This [endurs nyght.]

" My aune der son, to the I say,
thou art me lefe and dere;
How schuld I serve the to pey
and plesse on all manere?
All thi wyll I wyll fulfyllen,
thou wottes ryȝt well in fay;
Never the leyse I wyll not sesse,
to syng, By, by, lulley!"

This [endurs nyght.]

" My dere moder, when tyme it be,
ȝe tak [me] up on loft,
And sett me ryȝt apon ȝour kne,
and hondul me full soft;
In ȝour arme ȝe kepe me warne,

both be nyght and day,
 Gyff I wepe and will not slepe,
 to syng, By, by, lulley!"

This [endurs nyght.]

" My aune dere son, sen it is thus,
 that thou art lord of alle,
 Thou shuld have ordent the sum bydyng
 in sum kyng halle.
 Me thenkus aryght a kyng or a knyght,
 shuld be in ryche arey,
 And yett for this I woll not seysse
 to syng, By and lulley!"

This [endurs nyght.]

" My aune der son, to the I say,
 me thynkus it is no laye,
 That kyngus shuld com so fer to the,
 and thu not to them deny.
 Yow sarwn see the kyngus .iii.
 apon the twelfe day,
 And for that syt ze may be lyght,
 to syng By, by, lollé!"

This [endurs nyght.]

" May aune der son, sen it is thus,
 at all thyng is at wyll,
 I pray the grant me a bone,
 gyf it be ryght of skylle.
 Chyld or man that will or can,
 be mery on this gud day,
 To hevun blysse grawnt hit us,
 and syng, By, by, lulley!"

This

D. L.

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## MIDDLE-ENGLISH GLOSSES.

From a MS. of Walter de Bibblesworth, in the Public Library of the University of Cambridge, written in the reign of Edward II. The transcript was made some years ago, and was it is feared not always accurate. It has been corrected as far as possible by MS. Arundel, No. 220.

|                                         |                                        |
|-----------------------------------------|----------------------------------------|
| be-litter, <i>enfaunter</i>             | rok, <i>palet</i>                      |
| swath-clut, <i>maylolez</i>             | bissi, <i>ententives</i>               |
| a rockeir, <i>berceir</i>               | the gomes, <i>gingives</i>             |
| cradel, <i>berce</i>                    | honde, <i>aleine</i>                   |
| to crepe, <i>chatoner</i>               | the throtebolle, <i>le gargate</i>     |
| slaverez, <i>il baave</i>               | miderede, <i>li gist rate</i>          |
| fro slaving, <i>de baavure</i>          | faxwax, <i>le wen au col</i>           |
| a slaving clout, <i>une baatiere</i>    | kanel bon, <i>la fourcele</i> ,        |
| bi-lagge him, <i>espauler</i>           | wombe, <i>ventre</i>                   |
| laminge, <i>maime</i>                   | back, <i>dos</i>                       |
| hurting, <i>blesure</i>                 | bac bon, <i>l'escine</i>               |
| stomble, <i>cesle</i>                   | schuldird, <i>espaul</i>               |
| falle, <i>chece</i>                     | arme, <i>bras</i>                      |
| the scheld, <i>la greve</i>             | breste, <i>peitrine</i>                |
| the shed, <i>la greve</i>               | nethere, <i>suzaine</i>                |
| the feldefare, <i>la greue</i>          | wangeteth, <i>messeleres</i>           |
| lockes, <i>les chevez</i>               | dalke, <i>un fossolet</i>              |
| crispe, <i>recercilles</i>              | the skale, <i>le filet</i>             |
| foretop, <i>toup</i>                    | hole, <i>molet</i>                     |
| hechele, <i>serences</i>                | ume, (?) <i>kakenole</i>               |
| a toppe of flax, <i>de lin le toup</i>  | of hernes, <i>cervele</i>              |
| athe toppe, <i>au toup</i>              | thone wonges, <i>le gernoun</i>        |
| wind the yarne, <i>desernes le toup</i> | scholder bon, <i>blazoun</i>           |
| hernepanne, <i>hanepel</i>              | armole, <i>ascel</i>                   |
| brayn, <i>cervele</i>                   | axetre, <i>le escel</i>                |
| goundi, <i>chaciouse</i>                | mist, <i>le broil</i>                  |
| the gounde, <i>chacie</i>               | erthe, <i>soil</i>                     |
| maldrop, <i>la rupie</i>                | strif, <i>le toil</i>                  |
| precieuse stones, <i>de la rubie</i>    | north hest, <i>le vent de bise</i>     |
| the appel of the eie, <i>la prunel</i>  | thowinge, <i>remoil</i>                |
| the eie lidde, <i>le paupere</i>        | helbowes, <i>coustez</i>               |
| heres, <i>les cils</i>                  | the virste, <i>la koude de la mein</i> |
| browes, <i>les surcils</i> ,            | the back, <i>la clay dehor (?)</i>     |
| therles, <i>nariz</i>                   | the spone, <i>galeins</i>              |
| gristel, <i>tendroun</i>                | the spen, <i>galeins</i>               |
| the co, <i>la chovue</i>                | a ribbe, <i>une coste</i>              |
| cheke, <i>jouwe</i>                     | of a side, <i>de une costée</i>        |
| lippe, <i>levere</i>                    | shzare, <i>le penile</i>               |
| the hare, <i>leverer</i>                | thees, [ <i>quissys</i> ]              |
| the pount, <i>la liver</i>              | bottokes, <i>les nages</i>             |
| bock, <i>livre</i>                      | clift, <i>la fourchure</i>             |

riding, *chevechure*  
 legges, *jaumbes*  
 knes, *genois*  
 hammes, *karrez*  
 starke, *rez*  
 hammes, *garrez*  
 garthors, *garelers*  
 carteirs, *charretters*  
 kalf, *la zure*  
 tristes him, *se assure*  
 shzin-bon, *le kanel*  
 sole, *plaunte*  
 to, *urtil*  
 hele, *taloun*  
 ankel, *kenil*  
 pinne, *kynil*  
 herte, *queir*  
 livre, *foy*  
 longen, *pomoun*  
 milte, *esplen*  
 tharine, *bouele*  
 kidenei, *reynoun*  
 mawe, *estomak*  
 senewes, *nerf*  
 bleddre, *vescie*  
 helpe, *aie*  
 thees, *reynes*  
 galle, *fel*  
 a skine, *pel*  
 hide, *la pel*  
 fleyx, *la char*  
 wayn, *le char*  
 scorn, *eschar*  
 quakes, *fremist*  
 swellin, *gurdisent*  
 laste knel, *le drener apel*  
 bokel, *mordaunt*  
 tongge, *hardiloun*  
 bore, *tru*  
 of a nalkin, *de fubileyn*  
 lompe, *bribe [de blanc payn]*  
 szynere, *une lesche*  
 schelle, *l'eschale*  
 soupe, *hume*  
 yolke, *mouuel*  
 sterene, *germinoun*

stalk, *l'estiche*  
 kore, *pepinere*  
 hertes, *cerfs*  
 cranes, *gruaves*  
 partriz, *perdriz*  
 larkes, *alounes*  
 coltes, *poleins*  
 cherles, *des vileins*  
 smale briddes, *des oyseaux*  
 mork, *des feius (?)*  
 teles, *cerceles*  
 houting, *jouper*  
 berre, *ourse*  
 cow, *vache*  
 lowes, *mugist*  
 crane, *gruue*  
 crekes, *groule*  
 rounes, *rougist*  
 hasil, *coudre*  
 quakes, *troule*  
 neyes, *henist*  
 larke, *alowe*  
 croukes, *gerist*  
 cisses, *cifle*  
 roreth, *recane*  
 suan, *cine*  
 cissez, *recifle*  
 wolfe, *louwe*  
 yolles, *oule*  
 berkes, *baie*  
 suluard, *putois (?)*  
 steres, *afraie*  
 fox, *jopil*  
 wellet, *cleye*  
 brocke, *thelson (?)*  
 gandre  
 quekez, *taroil*  
 quekine, *taroil*  
 trappe, *garoil*  
 tode, *crapant*  
 crodeth, *maule*  
 frogge, *reyn*  
 snake, *coluvre*  
 gris, *porcel*  
 wineth, *gerist*  
 boor, *cengler*

yelleth, *releie*  
 kide, *cheverau*  
 mutterers, *cherist*  
 bole, *tor*  
 yelleth, *toririe*  
 souue, *troye*  
 gronnes, *groundile*  
 drak, *drache*  
 doukere, *ploundur*  
 kakeles, *patile*  
 leyth, *poune*  
 a henne, *geline*  
 coppet, *huppe*  
 and kakeles, *e spatile*  
 szep, *berbis*  
 bleateth, *baleie*  
 hoppeth, *bale*  
 bagge, *bale*  
 gones, *baal*  
 raxes him, *se espreche*  
 nette, *rey*  
 hock, *hesche*  
 ring, *tresche*  
 spade, *besche*  
 lompe, *abbesche*  
 szivere, *alesche*  
 liketh, *lesche*  
 lappen, *flater*  
 dewe, *rosé*  
 losengour, *flater*  
 glounden, *espehluker*  
 a mote, *poyton*  
 catel, *aveir*  
 have, *aver*  
 reed, *soor*  
 reed, *goules*  
 quene, *reyne*  
 frock, *reyne*  
 forwe, *reyoun*  
 nette, *rey*  
 in myn hevedelonde, *enmaforere*  
 don out of tune, *foreiner*  
 thef, *lers*  
 sithe, *faus*  
 mowe, *fauches*  
 a swethe of mede, *une audeine*  
 du préé

sikel, *faucil*  
 rep, *siez*  
 a repe, *un javele de blé*  
 repes, *javeles*  
 szeves, *garbes*  
 a pese ris, *un warrock de peys*  
 beene, *favois*  
 szeves, *warrock*  
 ric, *segle*  
 barli, *orge*  
 sarnel, *yverai*  
 drauck, *betel*  
 thar, *azoun*  
 kokil, *le necl(?)*  
 bloweth, *blauerole*  
 malue, *mauwe*  
 szerlok, *caroil*  
 totelle, *retreir*  
 haling wippe, *riote demener*  
 reke, *moye*  
 stake, *thasse*  
 reke, *moiloun*  
 avenes eyles, *(?) des arestex*  
 biddest, *quillez*  
 windewith, *ventez*  
 grounden, *molu*  
 grist, *le moudre*  
 mele, *farin*  
 boltingcloth, *le bulenge*  
 branne, *fouffre*  
 ribbe, *rastuer*  
 trohw, *moundez*  
 rake, *raster*  
 ribbe, *rastuer*  
 trhow, *le auge*  
 ferin, *feugere*  
 the mower, *li faucheour*  
 mouweth, *fauche*  
 chaf, *fail*  
 stre, *paille*  
 pese stre, *pessaz*  
 housewif, *la mesuner*  
 lynsede, *lyneis*  
 filaxlollles, *buchraus*  
 wede hit, *le sarchez*  
 rethe hit, *le rehacz*  
 druwe hit, *le secchez*

|                                                   |                                       |
|---------------------------------------------------|---------------------------------------|
| swinglestock, <i>pessel</i>                       | abidige, <i>delai</i>                 |
| swingle, <i>estuger</i>                           | gret pol, <i>lay</i>                  |
| ribbe, <i>rastuer</i>                             | mire, <i>betumay</i>                  |
| hechele, <i>serence</i>                           | szyne, <i>nace</i>                    |
| rocche, <i>conuil</i>                             | neth, <i>rey</i>                      |
| werne, <i>le vucl(?)</i>                          | szine, <i>nace</i>                    |
| spinnel, <i>fusil</i>                             | ridel, <i>cruiere</i>                 |
| flint, <i>cailleun</i>                            | smale, <i>mennement</i>               |
| vir-hirne, <i>le fusil</i>                        | the bothem, <i>le gurget</i>          |
| mulne spinel, ( <i>molu par le</i> ) <i>fusil</i> | dornhep, <i>nare revertex(?)</i>      |
| to the rel, <i>au travail</i>                     | fulthe, <i>l'ordure</i>               |
| the yerne, <i>filere</i>                          | tode, <i>crapaude</i>                 |
| to relend, <i>travailer</i>                       | henete, <i>lezart</i>                 |
| tharne-winde, <i>la widere</i>                    | nedder, <i>serpent</i>                |
| to winden, <i>wider</i>                           | snake, <i>colure</i>                  |
| rel, <i>travail</i>                               | greet, <i>gravele</i>                 |
| weven, <i>tister</i>                              | flint, <i>cailloun</i>                |
| a clewe, <i>un lussel</i>                         | snayl, <i>lymacoun</i>                |
| windes, <i>wude</i>                               | gilles, <i>vembergis</i>              |
| werpen, <i>peru le hai(?)</i>                     | kelinge, <i>mulewel de mer</i>        |
| spooles, <i>tremes</i>                            | gappe, <i>crevessoun</i>              |
| a webbing szaly, <i>une lame</i>                  | grene balke, <i>vert cerail</i>       |
| breser, <i>breser</i>                             | szadewe, <i>umbrail</i>               |
| kistes, <i>troces</i>                             | wode hevese, <i>l'ourail</i>          |
| a keiex, <i>une frenole</i>                       | stepinstones, <i>passueres</i>        |
| a cake of spices, <i>brakenole</i>                | stremes, <i>russeles</i>              |
| fat, <i>cuve</i>                                  | hevese, <i>hourail</i>                |
| tepe, <i>enfondrez</i>                            | lindes hurdes, <i>le keuwe laroun</i> |
| laden outh, <i>d'escoude</i>                      | balke, <i>tenail</i>                  |
| swepen, <i>baler</i>                              | handel, <i>tenoun</i>                 |
| spired, <i>germée</i>                             | tilier, <i>cotuyer</i>                |
| malt, <i>breez</i>                                | tonges, <i>tenailles</i>              |
| rouwes, <i>renges</i>                             | colles, <i>carbuns</i>                |
| lepe, <i>une corbail</i>                          | smith, <i>fevre</i>                   |
| kulne, <i>torrail</i>                             | thaweth, [ <i>degele</i> ]            |
| grounden, <i>molu</i>                             | szlidinde, <i>kidaunt</i>             |
| mahssingfate, <i>keuerel</i>                      | sletes, <i>cymere</i>                 |
| wort, <i>bertil</i>                               | a flake of snowe, <i>un aunfe de</i>  |
| grout, <i>berzize</i>                             | <i>neif</i>                           |
| berme, <i>greste</i>                              | hailleth, <i>grele</i>                |
| hose, <i>aroc</i>                                 | smale, <i>grele</i>                   |
| honten, <i>tuper</i>                              | thonner, <i>toner</i>                 |
| fische, <i>pescher</i>                            | thondres, <i>tonne</i>                |
| laden hout, <i>espuchez</i>                       | tonne, <i>tonne</i>                   |
| pole, <i>estauncke</i>                            | slepeth, <i>tonne</i>                 |
| arwei, <i>destoraunt</i>                          | wineled, <i>li estomac</i>            |

hand moule, *capinole*  
 garlond, *chapeu*  
 bloweth, *blauuerole*  
 keith, *frivole*  
 becippe hure, *l'acole*  
 pokes, *veroles*  
 maselinges, *les rugeroles*  
 pleyen, *esbanoer*  
 lilie, *flur de lys*  
 solicle, *flur de surcye*  
 helpe, *aye*  
 kousloppe, *primeveir*  
 weibrede, *plauntayne*  
 hertetong, *cerlaunge*  
 chine, *ruceriez*  
 dayseie, *consoude*  
 smerdocke, [*mercurial*]  
 surdoke, *furele*  
 roddok, *la parele*  
 mogwed, *nermoise*  
 maythe, *meroke*  
 tuybil, *besagn*  
 appiltre, *pomer*  
 peretre, *perere*  
 chiritre, *cereiser*  
 haish, *freine*  
 brom, *genet*  
 plointre, *pruner*  
 hawethen, *ceneiller*  
 hawes, *ceneilles*  
 slothorne, *fouder*  
 slos, *foudernes*  
 brere, *eglenter*  
 hepes, *peperonges*  
 bolastre, *crekere*  
 bolas, *crekes*  
 cirnetre, *alier*  
 cirnes, *alies*  
 quincetre, *coingner*  
 in stockes, *neif coingner*  
 stockes, *ceps*  
 a wegg, *un coigner*  
 box, *buit*  
 palm tre, *paumere*  
 mapil, *arable*  
 holintre, *la houte*

tabart, *houte*  
 helren, *sucan*  
 wilwe, *sauz*  
 hoke, *cheine*  
 w, *eye*  
 helre, *sucy*  
 houle, *houswan*  
 throstel, *mauviz*  
 bosc, *busson*  
 osel, *merle*  
 sheldedrake, *herle*  
 stare, *filaundre*  
 wodelarke, *chalaundre*  
 criket, *salemaundre*  
 scheden him frome, *espaundre*  
 telles, *espandi*  
 schedes, *espande*  
 flakerers, *paunde*  
 spele, *espander*  
 fumment, *eiles*  
 sparwes, *moschorns*  
 swimmeth, *née*  
 drounes, *noe*  
 hores, *nuduns(?)*  
 rowen, *nager*  
 bot, *bateles*  
 szipman, *mariner*  
 snowe, *negger*  
 flakes, *aumfes*  
 woddekoc, *oysel à let*  
 roddocke, *verder*  
 forester, *forester*  
 wranne, *le verender*  
 stone, *tresel*  
 stone, *trescel*  
 fithle, *la viele*  
 floute, *frestele*  
 titemose, *musinge*  
 thour sekcs, *rengc*  
 ther gurdcl, *ta rengc*  
 the rede fleye, *la palenole*  
 golfinges, *cardenerole*  
 boterfleie, *papilouns*  
 thisteles, *charduns*  
 breres, *runces*  
 greshop, *grissiloun*

hirschoun, *yrichoun*  
 fleies, *mouches*  
 gnattes, *urues*  
 netle, *urtic*  
 dike, *anede*  
 doukere, *plounjoun*  
 wipes, *waneles*  
 lanes, *veneles*  
 faune, *wanne*  
 haterade, *haane*  
 wildegas, *un ouwe rosée*  
 rock, *fru*  
 swalwe, *arounde*  
 storck, *sygoun*  
 hevesing, *cheverounde*  
 swalwe, *arounde*  
 snyte, *bekas*  
 streing, *alas*  
 kochon, *kokel*  
 wodewale, *l'oriol*  
 brocke, *tesschoun*  
 fox, *gupil*  
 fulthmard, *mauputois*  
 glading, *reheite*  
 wessele, *beleth*  
 ratonz, *raz*  
 molde warpes, *taupaines*  
 tayl, *kou*  
 a boske of breres, *la dume*  
 fetheirs, *la plume*  
 polt, *pluche*  
 dwernf, *neim*  
 augulkoc, *un treyn*  
 sleth, *ceyn*  
 kart, *un charette*  
 weles, *les tros*  
 boudes, *bendeaus*  
 spokes, *les rais*  
 bemes, *les rais de soleil*  
 szlakes, *les raies*  
 bureles, *les rais de charette*  
 nawes, *moyeaus*  
 xaxes, *moail*  
 wel, *la roef*  
 yolke, *mouwe*  
 hei, *l'oef*

axetre, *essel*  
 pinnes, *hetes*  
 cloutes, *juneres*  
 cartbody, *chartil*  
 ronges, *rideles*  
 staves, *roilouns*  
 nayles, *clous*  
 letherinclout, *sauneres*  
 laddres, *eschelez*  
 axetre, clout, *li ad essel(?)*  
 armeholle, *ascel*  
 thilles, *lymons*  
 thille hors, *limouer*  
 womberop, *venter*  
 taylrop, *vauner*  
 childing, *gysme*  
 thille hors, *limouer*  
 eyhe, *bracerole*  
 bicluppes, *eolc*  
 pinnes, *billez*  
 hambrowes, *esceles*  
 homes, *esselez*  
 halingwippe, *la rioite*  
 gode, *aguilloun*  
 horssoome, *estle*  
 scorne, *agaz*  
 wispe, *torbas*  
 watred, *wacz*  
 foth, *penoun*  
 handel, *maunal*  
 sturte, *tenoun*  
 ploureste, *oroilloun*  
 sheldebred, *l'escuchoun*  
 koltre, *soke*  
 shzar, *vomer*  
 plousbem, *la haie*  
 hegh, *du haie*  
 yokes, *les jus*  
 streingued, *artez*  
 hele woth, *la mesere*  
 huswif, *mesuere*  
 haiward, *ly messere*  
 the wineretre, *le poutre*  
 gistes, *les soillouns*  
 pinne, *kinil*  
 nauger, *terere*



pantir, *genchour*  
 lachyes, *grenchouns*  
 splentes, *trenchons*  
 splentres, *trenchons*  
 gnawinges, *trenchesouns*  
 lover, *aumeur*  
 therswalde, *la lyme*  
 hoverdorne, *la sullime*  
 dorstodes, *gyrneans*  
 hokes, *les gouns*  
 henges, *verteveles*  
 mochul, *fimer*  
 szhides, *asteles*  
 annd hirnes, *furchez de ferz*  
 hambors, *osceles*  
 holiz, *aune*  
 ayлис, *firrine*  
 berche, *la fue*  
 becche, *de feu*  
 grenhed, *verdour*  
 sparkes, *estencles*  
 imbrers, *breses*  
 szherd, *un teske*  
 glading, *bele chere*  
 huysselles, *flaumecches*  
 hendes, *les bous*  
 sydes, *les eures*  
 soly, *sale*  
 hall, *sale*  
 biselet, *boulke*  
 nailes, *les eles*  
 fleish hock, [*oirtoun*]  
 huive, *rouche*  
 ladil, *la louche*  
 szhike, [*jonette*]  
 szhikinston, *lucchier*  
 wele, *teille*

welwit, *enflestrich*  
 bees, *des ces*  
 swannes, *les docs*  
 houny come, *brecche de mel*  
 haringes, *bisseaus*  
 lappes, *escous*  
 steppes, *escous*  
 bi-spirnet, *esclavote*  
 steppes, *esclos*  
 soly cloth, *fale toupe*  
 wlaffect, *bauleye*  
 snyvele, *naser*  
 a pile of garlec, *un aillie*  
 slavereth, *baave*  
 stotreth, *il buge*  
 koker, *deing*  
 whlispen, *pleiser*  
 kouwe, *tusser*  
 spete, *estouper*  
 bolke, *rupe*  
 spywe, *vomer*  
 cer, *cerveile*  
 wamblez, *laumber*  
 fleye, *mouche*  
 cheulkes, *masche*  
 suolwes, *gousle*  
 bolke, *rupe*  
 spewe, *vomera*  
 cranes, *grues*  
 pokockes, *poeuns*  
 suannes, *cynes*  
 kides, *chevereaus*  
 porceaus, *purceus*  
 hennes, *gelines*  
 woddekoches, *astiez*  
 feldefare, *grues*  
 larkes, *alawes*

Wrt.

## THE ROMANCE OF ATHELSTON.

From MS. No. 175, in the library of Caius College, Cambridge.

Lord, that is off mygtys most,  
 Fadyr and sone and holy gost,  
     Bryng us out off synne,  
 And lene us grace so for to wyrke,  
 To love bothe God and holy kyrke,  
     That may hevene synne!  
 Lystnes, lordyngs that ben hende,  
 Off ffalsnesse hou it wil ende,  
     A man that ledes him therin.

Off ffoure weddyd brethryn I wole you i-tel,  
 That wolden yn Yngelond go dwel,  
     That sybbe wer nouȝt off kynde.  
 And alle four messangeres they were,  
 That wolden yn Ynglond lettrys bere,  
     As it wes here kynde.  
 By a fforest gan they mete,  
 Wer a cros stoode in a strete,  
     Be leff undyr a lynde.

And as the story telles me,  
 Ylke man was of dyvers cuntré,  
     In book i-wreten we ffynde.  
 For love of here metyng thar,  
 They swoor hem weddyd brethryn for ever mar,  
     In trewthe trewely dede hem bynde.  
 The eldeste off hem ylkon,  
 He was hyȝt Athelston,  
     The kings cosyn der.  
 He was off the kyngs blood  
 Hys eemes sone I undyrstood,  
     Therfore he neyȝyd hym ner.  
 And at the laste, weel and fayr,  
 The kyng hym dyyd wythouten ayr,  
     Thenne was ther non hys pere  
 But Athelston hys eemes sone,  
 To make hym kyng wolde they nouȝt schon,  
     To corowne hym wyth gold so clere.

Now was he kyng semely to se,  
 He sendes afftyr hys brethryn there,  
     And gaff hem her warysoun.  
 The eldest brothir he made eerle of Dovre,

And thus the pore man gan covre  
 Lord off tour and toun.  
 That othyr brothyr he made eerl of Stane,  
 Egelond was hys name,  
 A man off gret renoun.  
 And gaff hym tyl hys weddyd wyff,  
 Hys owne sustyr, dame Odyff,  
 With gret devocoun.

The ferthe brothir was a clerk,  
 Mekyl he cowde off Goddys werk,  
 Hys name it was Alryke.  
 Cauntyrbury was vacant,  
 And fel into that kynges hand,  
 He gaff it hym that wyke.  
 And made hym bysschop of that stede,  
 That noble clerke on booke cowde rede,  
 In world was non hym lyche.  
 Thus avaunsyd he hys brothyr thorw; Goddis gras;  
 And Athelston hym selven was  
 A good kyng and ryche.

And he that was eerl off Stane,  
 Ser Egeland was hys name,  
 Was trewe as ȝe schal her.  
 Thorw; the myȝt off Goddys gras,  
 He gat upon the countas,  
 Twoo knave chyl dren dere.  
 That on was ffyftene wyntyre old,  
 That other thryttene, as men me told,  
 In the world was non her pere;  
 Also whyt so lylve flour,  
 Red as rose off here colour,  
 As bryȝt as blosme on brere.

Bothe the eerl and hys wyff,  
 The kyng hem lovede as hys lyff,  
 And here sones twoo;  
 And often sythe he gan hem calle,  
 Bothe to boure and to halle,  
 To counsayl whenne they scholde goo.  
 That sere Wymound hadde gret envye,  
 That eerl off Dover, wyttirlye  
 In herte he was ful woo;  
 He thowȝte al for here sake,  
 False lesyngis on hem to make,  
 To don hem brenne and sloo.

And thanne sere Wymound hym bethouȝte,  
 Here love thus endure may nouȝe,  
     Thorwȝ wurd oure werk may sprynge.  
 He bad hys men maken hem ȝare,  
 Unto Londone wolde he fare,  
     To speke with the kynge.  
 Whenne that he to Londone come,  
 He mette with the kynge ful sone,  
     He sayde, "welcome, my derelyng!"  
 The kyng hym fraynyd soone anon,  
 Be what way he hadde i-gon,  
     Withouten ony dwellyng:—

"Come thou ouȝt be Cauntyrbery,  
 There the clerkys syngen mery,  
     Bothe erly and late?  
 Hou faryth that noble clerk,  
 That mekyl can on Goddys werk,  
     Knowest thou ouȝt hys state?  
 And come thou ouȝt be the eerl off Stane,  
 That wurthy lord in hys wane,  
     Wente thou ouȝt that gate?  
 Hou fares that noble knyȝt,  
 And hys sones fayr and bryȝt,  
     My sustyr ȝiff that thou wate?"

"Sere," thanne he sayde, "withouten les,  
 Be Cauntyrbery my way I ches,  
     There spak I with that dere;  
 Ryȝt weel he gretes thee that noble clerk,  
 That mykyl can off Goddys werk,  
     In the world is non hys pere.  
 And also be Stane my way I drowȝ,  
 With Egeland I spak i-nowȝ,  
     And with the countesse so clere;  
 They fare weel, is nouȝt to layne,  
 And bothe here sones."—The kyng was frayne,  
     And in hys herte made glad chere.

"Sere kyng," he sayde, "ȝiff it be thi wille,  
 To chaumbyr that thou woldest wenden tylle,  
     Counsayl for to here,  
 I schal the telle swete tydande,  
 Ther comen never non in this lande,  
     Off all this hundryd ȝere."  
 The kyngis herte than was ful woo,  
 With that traytour for to goo,

They wente bothe forth in ffere ;  
 And whenne that they were the chaumbyr withinne,  
 False lesyngs he gan begynne,  
 On hys weddyd brothyr dere.

" Sere kyng," he sayde " woo were me,  
 Ded that I scholde see the,  
     So moot I have my lyff !  
 For, by hym that al thys world wan !  
 Thou hast makyd me a man,  
     And i-holpe me ffor to thryff.  
 For in thy land, sere, is a fals traytour,  
 He wol doo the mykyl dyshonour,  
     And brynge the on lyve.  
 He wole deposen the slyly,  
 Sodaynly than schalt thou dy,  
     Be Crystys woundys ffyve !"

Thenne sayde the kyng, " so moot thou the !  
 Knowe I that man and I hym see ?  
     His name thou me telle."  
 " Nay," says that traytour, " that wole I nouȝt,  
 For al the gold that evre was wrouȝt,  
     Be masse book and belle,  
 But ȝiff thou me thy trowthe wil plyȝt,  
 That thou schalt nevere bewreye the knyȝt  
     That the the tale schall telle."  
 Thanne the kyng hys hand up rauȝte,  
 That ffalse man his trowthe be-tauȝte,  
     He was a devyl off helle.

" Sere kyng," he sayde, " thou madyst me kniȝt,  
 And now thou hast thy trowthe me plyȝt,  
     Oure counsayl for to layne.  
 Sertaynly it is non othir,  
 But Egelane thy weddyd brothir,  
     He wolde that thou were slayne.  
 He dos thy sustyr to undyrstande,  
 He wole be kyng off thy lande,  
     And thus he begynnes here trayn.  
 He wole the poyssoun ryȝt slyly,  
 Sodaynly thanne schalt thou dy,  
     Be hym that suffryd payne !"

Thanne swoor the kyng be cros and roode,  
 " Meete ne drynk schal do me goode,  
     Tyl that he be dede.

Bothe he and hys wyff, hys soones twoo,  
 Schole they nevere be no moo  
     In Yngelond on that stede."  
 "Nay," says the traytour, "so moot I the!  
 Ded wole I nouȝt my brothir se,  
     But do thy beste rede."  
 No longere there then wolde he lende,  
 He takes hys leve, to Doevere gan wende,  
     God geve hym schame and dede!

Now is that traytour hom i-went :  
 A messangere was afftyr sent,  
     To speke with the kyng.  
 I wene he bar his owne name,  
 He was hoten Athelstane,  
     He was foundelyng.  
 The lettrys were i-maad fullyche thare,  
 Unto Stane for to ffare,  
     Withouten ony dwellyng,  
 To ffette the eerl and his sones twoo,  
 And the countasse alsoo,  
     Dame Edyve, that swete thyng.

And in the lettre ȝit was it tolde,  
 That the kyng the eerlys sones wolde  
     Make hem bothe knyȝt.  
 And therto his seel he sette ;  
 The messenger wolde nouȝt lette,  
     The way he rydes ful ryȝt.  
 The messenger, the noble men,  
 Takes hys horse and forth he wan,  
     And hyes a ful good spede.  
 The eerl in hys halle he fande,  
 He took hym the lettere in his hande,  
     Anon he bad hym rede.  
 "Sere," he sayde al so swythe,  
 "This lettre ouȝte to make the blythe,  
     Thertoo thou take good hede.

"The kyng wole for the cuntas sake,  
 Bothe thy sones knyȝtes make,  
     To London I rede the spede.  
 The kyng wole for the cuntas sake,  
 Bothe thy sones knyȝtes make,  
     The blythere thou may be.  
 Thy ffayre wyff wyth the thou bryng,  
 And ther be ryȝt no lettyng,

That syzte that sche may see."  
 Thenne sayde that eerl with herte mylde,  
 " My wyff goth ryzt gret wyth chylde,  
     And for-thynkes me,  
 Sche may nowzt out off chaumbyr wyn,  
 To speke with non ende of here kyn,  
     Tyl sche delyvryd be."

But into chaumbyr they gunne wende,  
 To rede the lettrys before that hende,  
     And tydynges tolde here soone.  
 Then sayde the cuntasse, " so moot I the !  
 I wil nouzt lette tyl I there be,  
     To morwen or it be noone.  
 To see hem knyztis my sones ffre,  
 I wole nouzt lette tyl I there be,  
     I schal no lengere dwelle.  
 Cryst for 3elde my lord the kyng,  
 That has grauntyd hem here dubbyng !  
     Myn herte ys gladdyd welle."

The eerl hys men bad make hem 3are,  
 He and hys wyff fforth gunne they far,  
     To London ffaste they wente.  
 At Westemynster was the kyngys wone,  
 Ther they mette wyth Athelstone,  
     That afftyr hem hadde sente.

The good eerl soone was hent,  
 And fetryd faste verayment,  
     And hys sones twoo.  
 Ful lowde the countasse gan to crye,  
 And sayde, " goode brothyrr, mercy !  
     Why wole 3e us sloo ?  
 What have we azens 3ow done,  
 That 3e wole have us ded so soone ?  
     Me thynkith 3e arn oure ffoo."  
 The kyng as wood ferde in that stede,  
 He garte hys sustyr to prysun lede,  
     In herte he was ful woo.

Then a squyer was the countasses ffrende,  
 To the quene he gan wende,  
     And tydyngis tolde here soone.  
 Gerlondes off chyryes off sche caste,  
 Into the halle sche come at the laste,  
     Long or it were noone ;  
 " Sere kyng, I am before the come,

With a chyld douȝter or a sone,  
 Graunte me my bone.  
 My brothir and sustyr that I may borwe,  
 Tyl the nexte day at morwe,  
 Out off here paynys stronge;  
 That we mowe wete be comoun sent,  
 In the playne parlement,  
 \* \* \* \*

" Dame," he sayde, " goo ffro me,  
 Thy bone schal nouȝt grauntyd be,  
 I do the to undyrstande.  
 For, be hym that weres the crowne of thorn!  
 They schole be drawen and hangyd to-morn,  
 ȝiff I be kyng off lande."

And whenne the qwene these wurdes herde,  
 As sche hadde be beten with ȝerde,  
 The teeres sche leet down falle.  
 Sertaynly, as I ȝow tell,  
 On her bare knees down sche felle,  
 And prayde ȝit for hem alle.  
 " A ! dame !" he sayde verrayment,  
 " Hast thou broke my comaundement,  
 Abyyd ful dere thou schalle !"  
 With hys foot, he wolde nouȝt wonde,  
 He slowȝ the chyld ryȝt in her wombe,  
 Sche swownyd amonges hem alle.

Ladyys and maydenys that there were,  
 The qwene to here chaumbyr bere,  
 And there was dool i-nowȝ;  
 Soone wythinne a lytyl spase,  
 A knave chyld i-born there wase,  
 As bryȝht as blosme on bowȝ;  
 He was bothe whyt and red,  
 Off that dynt was he ded,  
 Hys owne fadyr hym slowȝ;  
 Thus may a traytour baret rayse,  
 And make manye men ful evele at ayse,  
 Hym self nowȝht afftyr it lowȝ.

But ȝit tho qwene, as ȝe schole here,  
 Sche callyd upon a messangere,  
 Bad hym a lettre ffrage;  
 And bad hym wende to Cauntyrbery,  
 There the clerkys syngen mery,  
 Bothe masse and even-songe.



“ This lettré thou the bysschop take,  
 And praye hym for Goddys sake,  
     Come borowe hem out off here bande ;  
 He wole doo more for hym, I wene,  
 Thanne for me thow; I be qwene,  
     I doo the to undyrstande.

An eerldom in Spayne I have of land,  
 Al I sese into thyn hand,

    Trewely as I the hyzt ;  
 An hundred besauntys off gold red,  
 Thou may save hem from the ded,  
     3iff that thyn hors be wyzt.”

“ Madame, brouke weel thy moreyeve,  
 Also longe os thou may leve,

    Therto have I no ryzt ;  
 But off thy gold and off thy ffee  
 Cryst in hevene for-3elde it the,  
     I wolle be there to nyzt.

Madame, thrytty myles off hard way,  
 I have reden sith it was day,

    Full sore I gan me swynke,  
 And ffor to ryde now ffyve and twenti theretoo,  
 An hard thyng it were to doo,

    For sothe ryzt as me thynke.  
 Madam, it is ner hand passyd prime,  
 And me behoves al for to dyne,

    Bothe wyn and ale to drynke ;  
 Whenne I have dynyd thenne wole I fare,  
 God may covere hem off here care,  
     Or that I slepe a wynke.”

Whenne he hadde dynyd he wente his way,  
 Al so faste as that he may,

    He rod be Charynge Cros,  
 And entryd into Flete strete,  
 And seththyn thorw3 Londone, I 3ow hete,  
     Upon a noble hors.

The messanger, that noble man,  
 On Londone brygge sone he wan,

    For his traveyle he hadde no los.  
 From Stone into Steppyng-bourne,  
 For sothe his way wolde he nowzt tourne,  
     Sparyd he nouzt for myre ne mos.

And thus hys way wendes he,  
 Fro Osprynge to the Blee,  
     Thenne myzt he see the toun

Off Cauntyrbery, that noble wyke,  
 Therin lay that bysschopryke,  
     That lord of gret renoun;  
 And whenne they rungen undern belle,  
 He was in Londone, I 3ow telle,  
     He was nouer redy;  
 And 3it to Cauntyrbery he wan,  
 Longe or evensonge began  
     He rod mylys fyfty.

The messanger no thyng abod,  
 Into the palays forth he rod,  
     There that the bysschop was inne;  
 Ry3t welcome was the messanger,  
 That was come from the quewne so cleer,  
     Was of so noble kynne.  
 He took hym a lettre ful good speed,  
 And sayde, "sere bysschop, have this and reed,"  
     And bad hym come with hym;  
 Or he the lettre hadde halff i-redde,  
 For dool hym thow3te hys herte blede,  
     The teeres ffyl ovyr hys chyn.

The bisschop bad sadele hys palfray,  
 Also ffaste as thay may,  
     "Bydde my men make hem 3are,  
 And wendes before," the bysschop dede say,  
 "To my maneres in the way,  
     For no thyng that 3e spare;  
 And loke at ylke ffyve mylys ende,  
 A ffresch hors that I ffynde,  
     Schod and no thyng bore;  
 Blythe schal I nevere be,  
 Tyl I my weddyd brothir see,  
     To kevre hym out off care."

On nyne palfrays the bisschop sprong,  
 Ar it was day from evensong,  
     In Romaunce as we rede;  
 Certaynly, as I 3ow telle,  
 On Londone brygge ded down felle  
     The messangeres stede.  
 "Allas!" he sayde, "that I was born,  
 Now is my good hors forlorn,  
     Was good at ylke a need;  
 3isterday upon the grounde,  
 He was wurth an hundryd pounce,  
     Ony kyng to lede."

Thenne bespak the archebysschop,  
 Oure gostly fadyr undyr God,  
     Unto the messangere,  
 "Lat be thy menyng off thy stede,  
 And thynk upon oure mykyl nede,  
     The whylys that we ben here;  
 For 3iff that I may my brothir borwe,  
 And bryngen hym out off mekyl sorwe,  
     Thou may make glad chere;  
 And thy warysoun I schal the geve,  
 And God have grauntyd the to leve  
     Unto an hundryd 3ere."

The bysschop thenne nou3t ne bod,  
 He took hys hors and forth he rod,  
     Into Westemynstyr so ly3t,  
 The messanger on his ffoot alsoo;  
 With the bysschop come no moo,  
     Nother squyre ne kny3t,  
 Upon the morwen the kyng aros,  
 And takes the way to the kyrke he gos,  
     As man of mekyl my3t;  
 With him wente bothe preest and clerk,  
 That mykyl cowde off Goddys werk,  
     To praye God for the ry3t.

Whenne that he to the kyrke come,  
 To-ffore the rode he knelyd anon,  
     And on hys knees he felle:  
 "God, that syt in trynyté,  
 A bone that thou graunte me,  
     Lord! as thou harewyd helle;  
 Gyltles men 3iff they he  
 That are in my presoun ffree,  
     For cursyd there to 3elle,  
 Off the gylt and they be clene,  
 Lene it moot on hem be sene,  
     That garte hem there to dwelle."

And whenne he hadde maad hys pryer,  
 He lokyd up into the qweer,  
     The erchebysschop sawe he stande;  
 He was for wondryd off that caas,  
 And to hym he wente apas,  
     And took hym be the hande,  
 "Welcome," he sayde, "thou erchebysschop,  
 Oure gostly fadyr undyr God,"  
     He swoor be God levande,—

"Weddyd brothir, weel moot thou spede,  
For I hadde nevre so mekyl nede  
Sith I took cros on hande."

"Good weddyd brothir, now turne thy rede,  
Doo not thyn owne blood to dede  
But ȝiff it wurthy were;  
For hym that weres the corowne off thorn,  
Lett me borwe hem tyl to-morn,  
That we mowe enquire;  
And weten alle be comoun asent,  
In the playne parlement,  
Who is wurthy be schout.  
And but ȝiff ȝe wole graunt my bone,  
It schal us rewe both or none,  
Be God that alle thyng lent!"

Thanne the kyng wax wrothe as wynde;  
A wodere man myȝte no man fynde,  
Than he began to be.  
He swoor be othys sunne and mone,  
"They schole be drawen and hangyd or none  
With eyen thou schalt see.  
Lay down thy cros and thy staff,  
Thy mytyr and thy ryng that I the gaff,  
Out off my lande thou flee:  
Hyȝe the faste out off my syȝt,  
Where I the mete thy deth is dyȝt,  
Non othir then schal it be."

Thenne be-spak that erchebysschop,  
Oure gostly fadyr undyr God,  
Smertly to the kyng,  
"Weel I wot that thou me gaff  
Bothe the cros and the staff,  
The mytyr and eke the ryng.  
My bysschopryche thou reves me,  
And Crystendome forbede I the;  
Preest schal there non syngge;  
Neyther maydyn chyld ne knave,  
Crystyndom schal ther non have,  
To care I schal the brynge.

I schal gare crye thorwȝ ylke a toun,  
That krekys schole be broken down,  
And stoken agayn with thorn.  
And thou schalt lygge in an old dyke,  
As it were an heretyke,

Allas ! that thou were born !  
 3iff thou be ded that I may see,  
 Asoylȝ scholt thou nevre bee,  
     Thanne is thy soule in sorwe.  
 And I schal wende in uncouthē [lond],  
 And gete me stronge men of hond,  
     My brothir 3it schal I borwe.  
 I schal brynge upon thy lond,  
 Hungyr and thyrst ful strong,  
     Cold, drouȝthe, and sorwe.  
 I schal nouȝt leve on thy lond  
 Wurth the gloves on thy hond,  
     To begge ne to borwe."

The bysschop has his leve tan,  
 By that his men were comen ylkan,  
     They sayden "sere, have good day!"  
 He entryd into Flete strete,  
 With lordys of Yngelond gan he mete,  
     Upon a nobyl ray;  
 On her knees they kneleden adoun,  
 And prayden hym off hys benysoun;  
     He nykkyd hem with nay;  
 Neyther of cros neyther off ryng,  
 Hadde they non kyns wetyng,  
     And thanne a knyȝt gan say :

A knyȝt thanne spak, with mylde voys,  
 "Sere, where is thy ryng? where is thy croys?  
     Is it firo the tan?  
 Thanne he sayde, "ȝoure cursyd kyng  
 Hath me refft off al my thyng,  
     And off al my worldly wan;  
 And I have entyrdyted Yngelonde,  
 Ther schal no preest synge masse with hond,  
     Chyld schal be crystenȝd non;  
 But 3iff he graunte me that knyȝt,  
 Hys wyff and chyldryn fayr and bryȝt,  
     He wolde wyth wrong hem slon."

The knyȝt sayde, "bysschop, turne agayn,  
 Off thy body we are ful fayn;  
     Thy brothir 3it schole we borwe;  
 And but he graunte us oure bone,  
 Hys presoun schal be broken soone,  
     Hymself to mekyl sorwe.  
 We schole drawe doun bothe halle and boures,  
 Bothe hys castelles and hys toures,

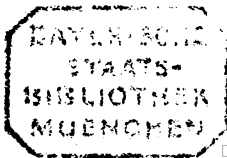
They schole ligge lowe and holewe;  
 Thow<sub>3</sub> he be kyng and were the coroun,  
 We scholen hym sette in a deepe dunjoun,  
 Oure Crystyndom we wole folewe."

Thanne as they spoken off this thyng,  
 Ther comen twoo kny<sub>3</sub>tes ffrom the kyng,  
 And sayden, " bysschop, abyde,  
 And have thy cros and thy ryng,  
 And welcome whyl that thou wylt lyng;  
 It is nou<sub>3</sub>t for to hyde.  
 Here he grauntys the the kny<sub>3</sub>t,  
 Hys wyff and chyldryn, fayr and bry<sub>3</sub>t,  
 Agayn I rede thou ride;  
 He prayes the pour charyté,  
 That he my<sub>3</sub>te asoylyd be,  
 And Yngelond long and wyde."

Hereoff the bysschop was fful ffayn,  
 And turnys hys brydyl and wendes agayn,  
 Barouns gunne with hym ryde  
 Unto the brokene cros of ston,  
 Thedyr com the kyng ful soone anon,  
 And there he gan abyde;  
 Upon hys knees he knelyd a-doun,  
 And prayde the bysschop off benysoun,  
 And he gaff hym that tyde.  
 'With holy watyr and orysoun,  
 He asoylyd the kyng that weryd the coroun,  
 And Yngelond long and wyde.

Then sayde the kyng anon ry<sub>3</sub>t,  
 " Here I graunte the that kny<sub>3</sub>t,  
 And hys sones ffree,  
 And my sustyr hende in halle,  
 Thou hast savyd here lyvys alle,  
 I-blessyd moot thou bee."  
 Thenne sayde the bysschop al so soone,  
 " And I schal geven swylke a dome  
 With eyen that thou schalt see;  
 3iff thay be gylty of that dede,  
 Sorrere the doome thay may drede,  
 Than schewe here schame to me."

Whanne the bysschop hadde sayde soo,  
 A gret ffyr was maad ry<sub>3</sub>t thoo,  
 In Romaunce as we rede;  
 It was set that men my<sub>3</sub>te knawe



Nyne plow3 lengthe on rawe,  
 As rede as ony glede.  
 Thanne sayde the kyng "what may this mene?"  
 "Sere, off gylt and thay be clene,  
 This doom hem thar nouȝt drede?"  
 Thanne sayde the good kyng Athelston,  
 "An hard doome now is this on,  
 God graunte us alle weel to spede!"

They fetten forth sere Egelan,  
 A trewere eerl was there nan,  
 Before the ffyr so bryȝt;  
 Ffrom hym they tokon the rede scarlet,  
 Bothe hosyn and schoon that weren hym met  
 That fel al ffor a knyȝt.  
 Nyne sythe the bysschop halewid the way,  
 That his weddyd brothir scholde goo that day,  
 To praye God for the ryȝt.  
 He was unblemyschyd ffoot and hand,  
 That saw3 the lordes off the land,  
 And thankyd God off hys myȝt.  
 They offeryd hym with mylde chere  
 Unto seynt Powlys heyȝe awtere,  
 That mykyl was off myȝt.  
 Down upon hys knees he felle,  
 And thankyd God that harewede helle,  
 And hys modyr so bryȝt.

And ȝit the bysschop tho gan say,  
 Now schal the chyldryn gon the way  
 That the fadyr ȝede,  
 Ffro hym they tooke the rede scarlette,  
 The hosen and schoon that weren hem mete,  
 And al her worldly wede.  
 The ffyr was bothe hydous and red,  
 The chyldryn swownyd as they were ded,  
 The bysschop tyl hem ȝede,  
 With careful herte on hem gan look,  
 Be hys hand he hem up took,  
 "Chyldryn, have ȝe no drede!"

Thanne the chyldryn stood and lowȝ,  
 "Sere, the fyr is cold i-nowȝ,"—  
 Thorwȝout he went a pase.  
 They weren unblemesshyd foot and hand;  
 That saw3 the lordys off the land,  
 And thankyd God of his grace.  
 They offeryd thanne wyth mylde chere

To seynt Poulys that hyȝe awtere,  
     This myracle schewyd was there.  
 And ȝit the bysschop efft gan say,  
 "Now schal the countasse goo the way,  
     There that the chyldryn were."

They fetten forth the lady mylde,  
 Sche was ful gret i-gon wyth chylde,  
     In Romaunce as we rede;  
 Before the fyr when that sche come,  
 To Jhesu Cryst she prayde a bone,  
     That leet hys woundys blede,  
 "Now God, lat nevre the kyngys foo  
 Quyk out off the ffyr goo!"  
     Theroff hadde sche no drede;  
 Whenne sche hadde maad her pryer,  
 Sche was brouȝt before the ffeer,  
     That brennyd bothe fayr and bryȝt.

Sche wente ffro the lengthe into the thrydde,  
 Styлле sche stood the ffyr amydde,  
     And callyd it merye and bryȝt.  
 Harde schowrys thenne tooke here stronge,  
 Both in bak and eke in wombe,  
     And sith then it ffel at syȝt.  
 Whenne that here paynys slakyd was,  
 And sche hadde passyd that hydous pas,  
     Here nose barst on bloode;  
 Sche was unbleseschyd ffoot and hand,  
 That sawȝ the lordys off the lande,  
     And thankyd God on rode.

They comaundyd men here away to drawe,  
 As it was the landys lawe,  
     And ladyys than tyl here ȝode.  
 Sche knelyd down upon the grounde,  
 And there was born seynt Edemound,  
     I-blessyd be that ffoode!  
 And whanne this chyld i-born was,  
 It was brouȝt into the plas,  
     And was bothe hool and sound;  
 Bothe the kyng and bysschop ffree,  
 They crystnyd the chyld that men myȝt see,  
     And callyd it Edemound;  
 "Halff my land," he sayde, "I the geve,  
 Also longe as I may leve,  
     With markys and with ponde,  
 And al afftyr my dede,



Yngelond to wysse and rede."  
Now i-blessyd be that stounde !

Thenne sayde the bysschop to the kyng,  
" Sere, who made this gret lesyng ?  
And who wrouzte al this bale ?"  
Thanne sayde the kyng, " so moot I thee,  
That schalt thou nevere wete for me,  
In burgh neyther in sale,  
For I have sworn by seynt Anne,  
That I schal nevere bewreie that manne,  
That me gan telle that tale ;  
They arn savyd thorw<sub>3</sub> thy red,  
Now lat al this be ded,  
And kepe this counseyl hale."

Thenne swoor the bysschop " so moot I the !  
Now I have power and dignyté,  
For to asoyle the as clene  
As thou were hoven off the fount ston,  
Trustly trowe thou ther upon,  
And holde it for no wene.  
I swere bothe be book and belle,  
But ȝiff thou me his name telle,  
The ryȝt doom schal I deme,  
Thy self schalt goo the ryȝt way,  
That thy brother wente to-day,  
Thouȝ it the evele beseme."

Thenne sayde the kyng, " so moot I the !  
Be schryffte off mouthe telle I it the,  
Therto I am unblyve ;  
Certaynly it is non othir  
But Wymound owre weddyd brothir,  
He wole nevere thryve."  
" Allas," sayde the bysschop than,  
" I wende he were the treweste man  
That evere ȝit levyd on lyve ;  
And he with this ateynt may be,  
He schal be hongyd on trees three,  
And drawen with hors ffyve."

And whenne that the bysschop the sothe bade,  
That that traytour that lesyng made,  
He callyd a messangere,  
And hym to Dovre that he scholde founde,  
Ffor to fette that eerl Wymound,  
That traytour has no pere.

“Sere Egelane and hys sones be slawe,  
 Bothe i-hangyd and to-drawe,  
     Doo as I the lere,  
 The countasse is in presoun done,  
 Schal sche nevere out off presoun come  
     But 3iff it be on bere.”

Now with the messanger was no badde,  
 He took his hors as the bysschop radde,  
     To Dovre tyl that he come;  
 The eerl in hys hall he ffand,  
 He took hym the lettre in his hand,  
     On hy3 wolde he nou3t wone;  
 “Sere Egelane and his sones be slawe,  
 Bothe i-hangyd and to-drawe,  
     Thou getyst that eerldome:  
 The countasse is in presoun done,  
 Schal sche nevre more out come,  
     Ne see neyther sunne ne mone.”

Thanne that eerl made hym glade,  
 And thankyd God that lesyng was made,  
     “ It hath gete me this eerldome.”  
 He sayde, “ ffelawe, ry3t weel thou bee!  
 Have here besauntys good plenté,  
     Ffor thyn hedyr come.”  
 Thanne the messanger made is mon,  
 “Sere, off 3oure goode hors lende me on,  
     Now graunte me my bone;  
 Ffor 3ystyrday deyde my nobyl stede,  
 On 3oure arende as I 3ede  
     Be the way as I come.”

“Myn hors be fatte and corn fed,  
 And off thy lyff I am a dred,”  
     That eerl sayde to hym than;  
 “Thanne 3iff myn hors scholde the sloo,  
 My lord, the kyng, wolde be ful woo,  
     To lese swylk a man.”  
 The messanger 3it he brou3te a stede,  
 On off the beste at ylke a nede  
     That evere on grounde dede gange,  
 Sadelyd and brydelyd at the beste;  
 The messanger was ful preste,  
     Wy3tly on hym he sprange.

“Sere,” he sayde, “have good day!  
 Thou schalt come when thou may,

I schal make the kyng at hande."  
 Wyth sporys faste he strook the stede,  
 To Gravysende he come good spede,  
 Is ffourty myle to ffande.

There the messenger the traytour abood,  
 And seththyn bothe in same they rod,  
 To Westemynstyr wone ;

In the palays there thay lyzt,  
 Into the halle they come ful ryzt,  
 And mette with Athelstone.

He wolde have kyssyd his lord swete :

He sayde, "traytour, nouzt jit lete,  
 Be God and be seynt Jhon !

Ffor thy falsnesse and thy lesyng,  
 I slowz myn heyr scholde have ben kyng  
 Whenne my lyf hadde ben gon."

There he denyyd faste the kyng,  
 That he made nevere that lesyng,

Among hys peres alle ;  
 The bysschop has hym be the hand tan,  
 Fforth in same they are gan

Into the wyde halle,  
 Myzte he nevere wyth crafft ne gynne,  
 Gare hym schryven off hys synne,  
 Ffor nouzt that myzt befall.

Thenne sayde the goode kyng Athelston,  
 " Let hym to the ffyr gon,

To preve the trewethe in dede."  
 Whenne the kyng hadde sayd soo,

A gret ffyr was maad thoo,  
 In Romaunce as we rede ;

It was set, that men myzten knawe,  
 Nyne plowz lenge on rawe,

As rede as ony glede ;  
 Nyne sythis the bysschop halewes the way,  
 That that traytour schole goo that day,  
 The wers hym gan to spede.

He wente ffro the lengthe into the thrydde,  
 And there he ffel the ffyre amydde,

Hys eyen wolde hym nouzt lede.  
 Than the eerlys chyldryn were war ful smerte,  
 And wyztly to the traytour sterte,  
 And out off the ffyr hym hade,  
 And sworn bothe by book and belle,

" Or that thou deye thou schalt telle,  
Why thou that lesyng made."

" Sertayn I can non othir rede,  
Now I wot I am but dede,  
I telle 3ow no thyng gladde;  
Sertayn there was non othir wyte,  
He lovyd hym to mekyl and me to lyte,  
Therffore envye I hadde."

Whenne that traytour so hadde sayde,  
Ffyve goode hors to hym were tayde,  
That alle myȝton see with y3e;  
They drowen hym thorw3 ilke a strete,  
And seththyn to the elmes, I 3ow hete,  
And hongyd hym ful hy3e.  
Was ther nevere man so hardy,  
That durste ffelle hys ffalse body,  
This hadde he ffor hys lye.  
Now Jhesu that is hevene kyng,  
Leve nevere traytour have betere endyng,  
But swych dome ffor to dye!

*Explicit.*

The MS. which contains the foregoing romance appears to have been written about the middle of the fourteenth century.

*Wrt.*

## LATIN POEM ON THE WONDERS OF IRELAND.

From MS. Cotton. Titus, D. xxiv. fol. 74, v<sup>o</sup>, of the thirteenth century. It is the concluding portion of a poem attributed in the MS. to St. Patrick, but this is of course altogether fanciful.

### *De Rebus Hiberniæ Admirandis.*

His ita prodigiis signisque per omnia dictis,  
Nunc quoque describam patriæ miracula nostræ  
Nomine quæ proprio vocitatur Hibernia cunctis.  
Finibus in nostris famosa est insula parva,  
Quæ satis exanimes corruptos impedit esse  
Vel putridos tabo, carnem sic efficit omnem;  
Illic cernit awm quisquam retinere figuram,  
Cujus ibi crescunt ungues simul atque capilli.  
Terraque nostra tenet stagnum quod continet istam  
Vim, qua ligna solent lapides mox esse sub undis,  
Post tamen annorum ceu dicunt tempora septem.  
Est aliud stagnum cui fons quoque mirus adhæret,  
Quinque pedum spatio tantum qui distat ab illo,

Sive igitur crescat de largis imbris illud,  
Seu nimio fervore magis decrescat, habebit  
Quinque pedum spacium semper distantia tantum.

Cernitur a multis alius fons more probatus,  
Qui facit ut dicunt canos mox esse capillos.

Fons alius si tactus erit vel visus ab ullo,  
Efficit ingentes pluvias, quas fundere cœlum  
Non cessat, si non oblatio sacra repellat.

Fons est si verum cernentis tempora signans,  
Nam salit eructans cum signat tempora longa,  
At silet attestans cernentem mox moriturum.

Fons est dulcis aquæ constans in vertice montis,  
More maris retinens accessum sive recessum.

Dicunt esse duos fontes contraria agentes;  
Alter namque necem potatus perpetrat, alter  
Non aufert vitam, neuter cognoscitur ullo,  
Tangere non audent iccirco utrumque periti.

Proximus esse mari modicus quoque fertur acervus,  
Jam lapidum quiddam mirabile quique ministrat,  
Non magis apparens fluctu fugiente marino,  
Quam solito cursu quando mare littora replet,  
Occultante mari illic quæ magis alta videntur.

Est aliquod saxum mirabile, namque repente  
Si fuerit virga percutsum, suscitât imbres,  
In quo tempestas oritur sequiturque caligo.

Antea Temoriam sedem rex quisque tenebat  
Scottorum, fuerant ubi tres res maxime miræ;  
Nam lapis, atque puer parvus, nanique sepulcrum.  
Nam lapis ut fertur calcatus rege sonabat,  
Jam rugiens, prolem genuit septennis et ille  
Parvulus, ac lectus nunciatur a omnibus æque  
Quinque pedum spacio, brevior non addidit unquam,  
Quem numerum fuerat qui non majore minutus.

Illa nimis miranda quidem piscina, leprosos  
Quæ facit intrantes omnes se illicque lavantes,  
Est tamen hæc eadem non noxia parte sequente,  
Quæ solito cursu petit ac sic intrat in ipsam,  
Inter utranque tamen partem distantia parva  
Esse pedum spacio binorum pene videtur.

Continet hæc hominis cujusdam terra sepulcrum  
Femineas turbas fallentis more doloso,  
Ille etenim numerum ingentem violavit earum:  
Fine tamen fuerat felici crimina deflens:  
Ergo modo miro mulier, si viderit illud,  
Pedere vel ridere solet cernendo sepulcrum,  
Dormine jam resonat quod si non rideat illa.

*De infantibus sanctum Patricium invocantibus.*

Ex utero matris quondam sunt ista locuti  
Infantes, "Nos sancte veni Patrici bene salva."

*De Sancto Kienano.*

Sanctus in hac patria quidam vir nomine Kyenan  
Permanet incorruptus, habens nunc integra membra,  
Mortuus ante tamen quingentos circiter annos,  
Ejusdemque loci defuncti quique putrescunt.

*De hominibus qui se vertunt in lupos.*

Sunt homines quidam Scottorum gentis habentes  
Miram naturam majorum ab origine ductam,  
Qua cito quando volunt ipsos se vertere possunt  
Nequiter in formas lacerantum dente luporum,  
Unde videntur oves occidere sæpe gementes;  
Sed cum clamor eos hominum seu cursus eorum  
Fustibus aut armis terret, fugiendo recurrunt.  
Cum tamen hoc faciunt sua corpora vera relinquunt,  
Atque suis mandant ne quisquam moverit illa;  
Si sic eveniat, nec ad illa redire valebunt.  
Si quid eos lædat, penetrent si vulnera quæque,  
Vere in corporibus semper cernuntur eorum.  
Sic caro cruda hærens in veri corporis ore,  
Cernitur a sociis, quod nos miramur et omnes.

*De homine decollato capite .vii. annos vivente.*

Decollatus erat quidam languore doloris,  
Postea septenos fertur vixisse per annos,  
Gutturè namque miser poscebat aperto alimentum.

*De muliere cum corpore a dæmonibus rapta.*

Hæc res mira solet numero celebrantibus addi:  
Vir bonus et verax aliquid mirabile vidit;  
Quodam namque die volucres in flumine cernens,  
Projiciens lapidem percussit vulnere cignum,  
Prædere quem cupiens tunc protinus ille cucurrit;  
Sed properante viro, mire est ibi fœmina visa,  
Quam stupido visu aspiciens, hæc quærit ab illa,  
Unde fuit? quid ei accidit? aut quo tempore venit?  
Hæc, "infirma fui," inquit ei, "et tunc proxima morti,  
Atque putata meis sum quod defuncta videbar,  
Dæmonibus sed rapta fui cum carne repente."  
Hanc vix credibilem rem tunc audivit ab illa,  
Quam secum ducens satiavit veste ciboque,  
Tradidit atque suis credentibus esse sepultam,  
Qui quod erat factum vix credere jam potuerunt.

*De navi quæ visa est in aere.*

Rex fuit in theatro Scottorum tempore quodam  
 Turbis cum variis, cum milibus ordine pulcris,  
 Ecce repente vident decurrere in aere navim.  
 De qua post piscem tunc unus jecerat hastam,  
 Quæ ruit in terram, quam natans ille retraxit.  
 Ista quis auditurus erit sine laude tonantis ?

*De muliere elemosinam in Hibernia agente.*

Martini quidam peregrinus venit ad urbem,  
 Cujus erat genitrix propria regione relicta,  
 Prædicti in feria quæ inopes satiare solebat.  
 Ille igitur matrem vidit tunc tradere carnem  
 Pauperibus cum lacte bono, sed vasis aperte  
 Abstulit occulte mirans et traxit operculum ;  
 Postea sed rediens matri monstraverat illud.  
 Protinus ergo videns, recolit ; sed quærit ab illo  
 Unde habuit, qui dixit ei, " tua teque videbam  
 Munera in urbe viri Martini scilicet almi,  
 Certe corporeis oculis in luce diei."  
 Quod multum miratur anus, miratur et ille.  
 Est celebranda piis hæc res quæ mira videtur,  
 Exemplumque bonum, quia verum est, tempore longo.

*De insula quadam satis admiranda.*

Est quoque in hac patria mirabilis insula parva,  
 Quam fugiunt omnes volucres, nec adire volentes  
 Fœminæ generis, nequeunt quia tangere terram  
 Sanctam, seu frondes, sexus sed visitat alter,  
 In qua more hominum est, avium divisio mira,  
 Illic nemo mori peccator seu sepeliri  
 Quit, soli sed rite viri qui ascendere possit  
 Ad cælum, exemplis multis quod sæpe probatur.

*De molendino die dominico non molente nisi necessitate  
hospitis, furtumque respuente.*

Ecce molendinum his mirum in regionibus extat ;  
 Namque die Domini nulla vi posse moveri  
 Dicitur excepto spacio cum venerit hospes,  
 Tunc id enim vertit pistrinum sæpe molare,  
 Cursus aquæ retrahens, aliter tunc posse negatur,  
 Præterea furtum semper bene respuat, illud  
 Nil molit en etenim cui furti crimen adhæret.

*De ipsa Hibernia in qua non vivunt serpentes.*

Insula serpentem nullum jam continet ista,  
 Quam patriam Scotti certe cernuntur habere ;

Sed certe moritur mox sin aliunde feratur.  
Nec ranas, nullasquē fēras dē mōre nocentis,  
Vulpibus atque lupis exceptis, gignit alitve.

*De lapide sanguinem aliquando fluente.*

Sancti in sede lapis cujusdam mirus habetur,  
Sanguine sæpe fluens, rubrum fundensque cruorem,  
Cum locus ille viris certe spoliatur iniquis.

*De fonte qui mulat fraxineam virgam in nuceam.*

Quidam fons mutat virgarum sæpe virentum  
Naturam, ceu fama est, quæ merguntur in illo;  
Nam qui fraxineam virgam modo mittit in illum,  
Is nuceam mire paulo post abstrahit illo.

*De eo quod extinguit flammam labiis et lingua.*

Ecclesiæ princeps cujusdam tempore semper  
Natalis Domini, quiddam mirabile monstrat,  
Magnam nam labiis et lingua extingueret flammam  
Cernitur a populo stupido spectante lucernæ,  
In nullo læsus tamen igne pyramidis alto.  
Sanctus namque suis Colmanus jussit amicis,  
Hoc semper fieri mirum indubitabile verum;  
Donec namque poli numerentur sidera summi,  
Quis numerare potest sanctorum facta virorum  
Mira, Deus gentem per quos salvaverat istam.

*De admiratione Dei.*

Qui magis est mirus mirandis omnibus istis,  
In numeris non mille modis quibus omnibus unus  
Cuncta satis superat certe miracula nostra,  
Scilicet angelicis quod tam videatur acutis  
Agminibus mirus Deus, ut post milia multa  
Non minus annorum, mirentur, ament, et adorent,  
Quam cum principio cœperunt cernere primo.  
Nam cœcus assiduo posset vilesceat visu.  
Quid magis hoc mirum vel mirum æquale videtur.  
Gloria sit patri, domino quoque gloria Christo,  
Gloria spiritui sancto, per sæcula cuncta! Amen.

*Wrt.*

## VERSES ON THE WREN.

Inserted in Walter de Bibblesworth, MS. Arundel, No. 220, fol. 301 v<sup>o</sup>.

Levere is the wrenne,  
Abouten the schowe renne,  
Than the fithel draut,  
Other the floute craf.

*Wrt.*



## SYR PENY.

From MS. Moore, 147, in the Library of Caius College, Cambridge, written on vellum and paper, in the fifteenth century. Communicated by the Rev. J. J. Smith, Fellow and Tutor of Gonville and Caius College. Another copy of the same ballad is printed in Ritson's *Pieces of Popular Poetry*, second edition, and in the appendix to *Walter Mapes*.

In erth there ys a lityll thyng,  
That reynes as a grete kyng  
There he is knowen in londe;  
Peny is hys name callydde,  
Ffor he makyth both yong and olde  
To bowe unto hys hande.

Pope, kyng, and emperoure,  
Byschope, abbot, and prioure,  
Parson, preste, and knyzt,  
Duke, erle, and baron,  
To serve syr Peny are they boen,  
Both be day and nyzt.

Peny chaungeth ofte menys mode,  
And garreth them do of ther hode  
And ryse hym ageyn;  
Men doth hym all obedyens,  
And full grete reverens,  
That lytyll roende swayn.

In a courte hit is no bote.  
Ageyn syr Peny for to mote,  
Ffor hys mekyll myzt;  
He is so wyse and so strange,  
Were hit never so mekyll wrang,  
He wyll make hit ryzt.

With Peny men may women tyll,  
Be they never so strong of wyll,  
So ofte hyt may be sene,  
Ageyn hym they wyll not chyde,  
Ffor he may gar them trayle syde  
In burnet and in grene.

When Peny begynnys to spelle,  
He makyth them meke that are were fell,  
Ffull ofte hit is i-sene;  
The nedes are fulle sone spedde,  
Both without borow or wedde,  
There Peny goeth betwene.

Peny may be both hevyn and helle,  
 And alle thyng that is to selle,  
 In erth hath he that grace;  
 Ffor he may both lose and bynde,  
 The pore is ay set behynde,  
 There Peny comes in place.

Peny is set on hye dese,  
 And servd at the best messe,  
 And the hygh borde;  
 Men honoure hym as a man,  
 Iff he litell gode can,  
 3yt he is in horde.

Peny doth 3yt well mare,  
 He makyth men have moch care,  
 Hym to gete and wynne;  
 He garrith men be forsworen,  
 Soule and lyfe be forloren,  
 Ffor covetyse of syn.

The dede that Peny wyll have done,  
 Without let hyt spedys sone  
 At his owen wyll.  
 Peny may both rede and gyffe,  
 He may gar fle, he may gar lyfe,  
 Both gode and ylle.

Be he nevyr so strang a thefe,  
 Peny, that is man fulle lefe,  
 May borowe hym to lyfe;  
 Peny is a gode felowe,  
 Both with hygh and with lowe,  
 And counsell for to gyffe.

He is a redy massyngere,  
 When he comes far or nere;  
 An erande for to do,  
 Come he erly or late,  
 Hym is warned nor dore ne 3ate,  
 That he comes onto.

Other thyng wyll they not have,  
 But that lityll roende knave,  
 That coveyteth ech man.

Peny hath do alle treson,  
 Both in cité and in toen,  
 In castelle and in coure.

When Peny comyth with schylde and spere,  
He wynnys the gre in ylke a were,  
And in ylke a bouré.

With reson may ye wele se,  
That Peny wyll mayster be,  
Prove nowé man of mode;  
Peny rydys troen be troen,  
Ovyr all in ylke a toen,  
On land and eke on flode.

He makyth the fals to be soende,  
And ryght puttys to the groundé,  
And fals lawys ryse.  
This may ye find yf ye wyll loke,  
Wretyn ill without the boke,  
Ryght on this wyse.  
*Explicit de Dynario yhe magistro.*

### RIDDLES.

From MS. More 71, Caius College, Cambridge, of the fourteenth century.

Arbor inest silvis, quæ scribitur octo figuris;  
Inde tribus demptis, unam vix inde videbis.

Ligneus est lectus, nullo tamen arbore sectus:  
Solvere qui poterit solvat, et ejus erit.

Est animal parvum, quod semper pascit in arvum;  
Si convertatur, tunc quadrupes inde ligatur.

Hic non introeas nisi quæ sunt hæc tria dicas.  
Qui facit et non fit, facit et fit, non facit et fit.

### PROVERBS.

From the copy of the first edition of Caxton's Chaucer in the British Museum, written by an early possessor of the volume.

A womon is lesse pittefulie than a man; more envious then a serpent; mor malysceous then a tyrante; and more deceytfulle then the devylle.

Blyndnes wyth the mystes of jugemente dymeth the knoledge of reson.

More afvayleth example then wordes; and muche better be men toght by doing, then they ar by speking.

Better is a good nam then abundaunce of riches; for good estymacyon surmottethe alle tressurs.

Envy is blind and canne do nothinge, but desprays vertewe; it is a scabbe of this world to have envy at vartew.

Frindes in advercetrie ar a refuge; and in prosperitie a pleasour and delight, to commynicat our pleassurs with alle together.

*Hlll.*

### A SERMON BEFORE THIEVES.

From MS. Cotton. Vespas. A. xxv. fol. 53, written in or soon after 1579.

*A Sermon of parson Hyberdyne, which he made att the commandemente of certen theves after thay had robbed hym besyde Hartilerowe in Hamshyer in the felde ther standinge upon a hyll, where as a wynde myll had bene, in the presens of the theves that robbed hym, as followithe.*

#### *The Sermon as followethe.*

I greatly mervell that any man wyll presume to dysprase theverie, and thynke the dooeres therof to be woorthy of deathe; consyderinge itt is a thyng that cumithe nere unto vertue, beinge used of many in all contries, and comendid and allowed of God hym selfe: The which thinge, by cause I cannot commendiously shew unto yow at soo shorte a warnyng, and in soo sharpe a wether, I shall desyer yow, gentle audiens of theves, to take in good parte these thynges that, at thys tyme, cumythe to my mynde: not mysdowtyng but that yow, of yowre good knowledge, are able to add mutche more unto ytt then this which I shall nowe utter unto yow. Fyrst fortitude and stowtnes of corage, and also bowldnes of minde is commendyd of sume men to be a vertue, which beinge grawnted, who is yt then that wyll not judge theves to be vertused, for thay be of all men moste stowte and hardy, and moste withowte feare; for thevery is a thyng moste usuall amonge all men; for not only yow that be here presente, but many other in dyverse places, bothe men and wemen and chyl dren, rytche and poore, are dayly of thys facultie, as the hangman of Tyboorne can testyfy; and that yt is allowed of God hymselfe, as it is evydente in many storries of scriptures: for, yf yow looke in the hole cowrse of the Byble, yow shall fynde that theves have

bene beloved of Gode; for Jacobe, whan he came owte of Mesopotamia, dyd steale his uncle Labanes kydde; the same Jacobe also dyd steale his brother Esaues blessynge, and yett God seyde 'I have chosen Jacobe, and refused Esau.' The chyldren of Ysraell, whan thay came owte of Egypte, dyd steale the Egiptians jewelles of sylver and gowld, as God commawnded them soo to doo. Davyd, in the days of Abiather the hygh preste, did cume into the Temple, and dyd steale the halloved breede, and yet God saide, 'David is a man after myne owne harte.' Chryste hymselfe, whan he was here on the erthe, did take an asse and a cowlte, that was none of hys, and yow knowe that God said of hym, 'this is my beloved soone, in whome I delighte.' Thus yow may see, that God delightithe in theves. But moste of all I marvell that men can dispyse yow theves, where as in all poyntes almoste yow be lyke unto Christe hymselfe; for Chryste had noo dwellynge place, noo more have yow: Christe wente frome towne to towne, and soo doo yow: Christe was hated of all men, savyng of his freendes, and soo are yow: Christe was laid waite upon in many places, and soo are yow: Chryste at the lengthe was cawghte, and soo shall yow bee: He was browght before the judges, and soo shall yow bee: He was accused, and soo shall yow bee: He was condempned, and soo shall yow be: He was hanged, and soo shall yow bee: he wente downe into hell, and soo shall yow dooe; mary, in this one thyng yow dyffer frome hym, for he rose agayne, and assended into heaven, and soo shall yow never dooe, withowte Godes greate mercy, which Gode grawnte yow. To whome with the Father and the Soone and the Holy Ghoste bee all honore and glorye for ever and ever, Amen."

Thus, his sermon beinge endyd, thay gave hym his money agayne that thay tooke frome hym, and .ij.s. to drynke for hys sermon.

*Explicit.*

*Ty.*

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SCRAPS.

From MS. Douce, 257, written at the commencement of the fifteenth century.

viiij. ys my love, 3if ix. go before  
 Wer viij. y-gert above, iij. were wel therefore.  
 I love vij. xiiij. and iiij. god,  
 Drof of hors and gyl of fisch,  
 So hat my lemman war 3e ys;  
 Water of rother and taymys brother,  
 So hat my lemman in non other.

A yong wyf and an arvyst gos,  
 Moche gagil with bothe:  
 A man that [hath] ham yn his clos,  
 Reste schal he wrothe.

*Hull.*

## SIR JOHN MAUNDEVILE AND THE SULTAN OF EGYPT.

From MS. Bodl. E Musæo, 160, in the Bodleian library, a quarto volume on paper of the beginning of the sixteenth century. It apparently forms part of a larger treatise, which is given in the MS. very imperfectly.

*The commonyng of Ser John Mandeville and the gret Souden.*

Opon a tyme when Ser John Mandeville  
 In Egipte was in his jorneye,  
 Two zere with the sowdene did he dwelle,—  
 Wel beloved he was of hym allewaye.  
 A lordes doghter and his ayre ryght gaye  
 He offert to hym, if he wald forsake  
 His fayth and take Machometes laye,  
 But no sich bargan wold he make.  
 On a tyme to counselle he did hym take,  
 And put alle othere lordes hym fro;  
 He sayde, “telle me your Cristyn state,  
 And how they kep theyr levyng tho.”  
 John Mandeville sayd agayn hym too,  
 “Ryght welle, I trust, by Goddes grace.”  
 The sowden sayd “it is not soo;  
 ffor your prestes, that suld tech vertus trace,  
 They ryn rakyll out of gud race,  
 Gyffe ylle ensampille and lyese in synne;  
 Off God services of his holy place,  
 They gyf no forse, but gud to wynne,  
 In dronken hed and licherese synne;  
 Ylle counselle to princese they geve;  
 They by and selle by craft and gyn,  
 Theyr mysord cawses alle myscheve.  
 The commoun pepille of God thay greve  
 On holy festes, when they suld pray,  
 They seke sportes, and playse, and tavernes chefe,  
 In sloth and glotoné alle that daye.  
 In lichery like bestes ar they,  
 In occar, falshed, and robbaré,

Stryf and detraction, suth to saye,  
 Mich perjury and many lee :  
 ffor felle pride disgysed they bee,  
 Now lang, now shorte, for mekille changenge ;  
 Abowt sich pride is alle ther studee,  
 Agayn ther law and Cristes byddyng.  
 They aught to be meke and of devowt lyvyng,  
 Ever tru and ylk an other love ;  
 We know they lost, for sich synyng,  
 The Holy Land, that is best to prove ;  
 We fer not but to hald it to our behove,  
 Als lang as they lefe on this wyse.  
 Neverlesse we know they salle be above,  
 ffor ther better levyng then salle thay ryse ;  
 But 3it they hast not to be wyse,  
 ffor-thi we trust to hald it lange."  
 Then Mandevell said his hart did gryse,  
 To her us so rebuket of a haythen man ;  
 "Lord save your reverence," son sayd he than,  
 "How cowth 3e know thes thinges so clere ?"  
 He sayd, "I send theder many man,  
 With marchandes, truth tylle enquire."  
 Loo! Cristyn men, now may 3e here  
 How heythen men doth us dispise !  
 ffor Cristes love lat us forbere  
 Our ugly synnes, and radly ryse.  
 Our mede is mekylle in paradise,  
 Yf we thus do, or elles dowllesse  
 Depyst in helle in paynes grise,  
 Hawee our set in payne endlese.  
 O, is not this a gret hevynese,  
 So many folke be lost for lakk of faythe ?  
 Now it semys lowsit is Sathanesse,  
 That sett this ward thus owt of graythe.  
 Saint John in his Apocalipse saythe,  
 "Sathanas sal be lowset and do myche scathe."  
 Surly that may be provid here,  
 That when passit is a thowsand 3ere,  
 ffor agayn Crist and his gospelle clere,  
 The sowden, the Turke, and the gret Caane,  
 With Prester John and alle ther subjectes sere,  
 By fayth and life Crist in again,  
 Alle lust plesure use they playn,  
 Covates and prid, and countes it no syn,  
 He at hase most plesure is best they sayn,  
 And most joy in paradise salle wyn.

About a thowsand yere this did begyn  
 After Cristes byrthe, in most owtrage,  
 Sathanase was lowset and cawset this syn,  
 Als Saint John did prophecy and saye.  
 3e have hard how Macometes lay  
 Doth promesse a paradise that cannot bee,  
 But the gret Cane and his subjectes do saye  
 A hevyn they trust to have and see.  
 But wylle 3e here how blynd thaye bee  
 By the berynge of ther gret Caane?  
 ffor so beleveth alle the commontee,  
 And many mekylle wars certayn;  
 When thay salte bery the gret Caane,  
 Mekylle mete and drinke on the erth they cast  
 To fede hym after he be gane,  
 ffor they thinke the saule it may not faste.  
 Than the body they bryng unto that place  
 Wher he salte ly armet in his wede,  
 In a tabernacle or a case,  
 Right preciose and by hym his stede,  
 With sheld and spere and other wede,  
 With a whit mere to gyf hym in ylke.

*Hill.*

### CHARTER RELATING TO THE BUILDING OF ST. GEORGE'S CHAPEL AT WINDSOR.

The original of the following document is preserved in the archives of the  
Dean and Chapter of Windsor.

This indenture made the vth day of the moneth of June in the xxi<sup>th</sup> yeare of the reigne of our Sovereign Lord King Henry the vii<sup>th</sup>, betweene George Talbott Lorde Steward, Giles Daubeney Lord Chamberlain, and Sir Thomas Lovell Knight, in the name of our said Soverain Lord and and all the Lords and Knights of the most honorable order of the Garter of the oon partie, and John Hylmer and William Vertue fremasonsoun the other partie, witnesseth that it is covenanted, bargayned, and agreed betwixt the parties above named, that the said John Hylmer and William Vertue at their owne proper costs and charges shall vawlte or doo to bee vawlted with free stone the roof of the quere of the College Roiall of our Lady and Saint George within the Castell of Wyndsores, according to the roof of the body of the said College ther, which roof conteyneth vii. senereys, as well the vawlte within furth as



archeboceus, crestys, corses, and the King's bestes stondyng on theym to bore the fanes on the outsides of the said quere, and the creasts, corses, beasts above on the outsides of Maister John Shornes Chappell, to bee done and wrought according to the other creastes, and comprised within the said bargayne: provided alway that the principall keyes of the said vawte from the high awter downe to the Kings stall shall bee wrought more pendaunt and rotower then the keyes or pendaunts of the body of the said colege, with the king's armes crowned with lyons, anteloppes, greyhounds, and dragons, bering the said armes, and all the other lasser keys to bee wrought more pendaunt and holower then the keyes of the body of the said colege, also with roses, portecolys, floure-de-lyces, or any other devyce that shall please the King's grace to have in them. To all which worke the said John and William promysen and by these presents bynden themself, their heires, and executors, in cccc<sup>li</sup> sterlings, to fynde all manner of stone, tymbre of scaffolds, bords, nayles, and all other things necessary, with caryage for the same by water or by land, and to have fully fynished the said vawte with the appurtenances by the Fest of the Nativite of our Lord, which shall bee in the yeare of our Lord God after the course and acconting of the church of England mcccc. and viij; for all which workes before-named the King's grace and the Lords and Knights of the Garter must paye or doo to bee paid to the sayd John and William, or to their assignes, vij. c. li. sterling after this manner and fourme folowing, that is to say at their sealing of thies indentures c<sup>li</sup>. At the fest of the nativity of our Lorde, then next following c<sup>li</sup>. At the fest of Ester, then next and immediately folowing lxxx<sup>li</sup>. At the fest of the Nativite of Seint John Baptist, then next following lxxx<sup>li</sup>. At the fest of St. Michael the archangell, then next folowing lxxx<sup>li</sup>. At the nativite of our Lorde, than next folowing lx<sup>li</sup>. At the fest of Ester, then next folowing lx<sup>li</sup>. At the nativite of Seint John Baptist, then next folowing lx<sup>li</sup>. And the residue of the somme amounting to fourescore pounds to bee payed as the workes goes forward bitwixt that and the Fest of the Nativite of our Lord then next folowing, by which day the said workes must bee fynished and ended. To all which bargaynes and covenantes wele and truly to bee kept and performed the parties above named to their present indentures interchaungeably have set to their seales the daye and yere abovesaid.

*Hiii.*

## SCRAPS.

From the Margins, &c. of Manuscripts.

1. From a Psalter of the fourteenth century, discovered in a farm-house in Leicestershire, by J. Stockdale Hardy, Esq. F.S.A.

Les apries qe ly sages aprent à ces enfaunz.

La premere est Loyalté en bouche.

La secounde est Amour en quoor.

La tierce est Sage e garny en fayt.

La quarte est Chaste de corps.

La quynte est Mesure en totes choses.

L'enfaunt qe tayr vodra,

A cestes choses se tendra.

Maddamys alle as 3e bee,

Rememyr this wane 3e hyt see;

Sche that wylle stwde here [? scrwde here] over muche,

Sche shalle not gate tho by crose no the cruche;

Scho that haw wyll to play the chylle,

Apon this sche most loke oth wylle.

Ware welle, ladys, and rememer thys,

I haw wryttyn to yow I nott wat hit ys.

2. From a handsome Latin breviary, in the possession of Henry Walter, Esq. of The Willows, near Windsor.

Iste liber pertinet dominæ Aliciæ Champnys moniali monasterii Shastonîæ, quem dicta Alicia emit pro summa decem solidorum de domino Richardo Marshalle re[c]tore ecclesiæ parochialis sancti Rumboldi de Shastina prædicta.

Trium puerorum cantemus himnum quem cantabant in camino ignis benedicentes Dominum. O swete Jhesu, the sonne of God, the endles swetnesse of hevyn and of erthe and of all the worlde, be in my herte, in my mynde, in my wytt, in my wylle, now and ever more, Amen. Jhesu mercy, Jhesu gramercy, Jhesu for thy mercy, Jhesu, as I trust to thy mercy, Jhesu as thow art fulle of mercy, Jhesu have mercy, on me and alle mankynde redemyd with thy precyouse blode. Jhesu, Amen.

J. G. N.

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AN HISTORICAL POEM.

From MS. Bodl. E Musæo, 160, on paper in quarto. The first stanza and some lines in the middle are too imperfect to be at all intelligible.

King Herré the eght of fair Yngland,

And Katryne his gud and vertuose wheyne,

King of France, Francis to understand,

With Clawdia his wife, I weyne;
 Thes ij. kinges with their courte bedeyn,
 At the Ynglishe palace in rich araye
 Besid Calace did mete so cleyne,
 Charls the grete emperour and gaye.
 At their dyner fulle lange sat thaye,
 ffro none to none withowtyn cesse;
 Kinge Herré alle ther costes did paye,
 Many gret astate com unto that dese.
 After justynges of knightes ferse,
 And gudly gammis of ser degree,
 Thay departid with love and perse,
 God grauntid lang to last and bee!
 In Yngland tempest of waters felle,
 In ser places out of com se did flowe.

[*The MS. is torn in this place.*]

Gret browes it bare downe brase,
 And trees and tymber stud in it waye;
 Both nete and shepe in divers place
 It drownet, and bare down mekille haye.
 Gret clerkes this tym did saye
 That felle thinges in this warld suld falle,
 And grete farlies within this iiij. ȝere daye,
 God turnet to wele at weldes alle!
 At Beverley a sudden chaunce did falle,
 The parish chirch stepille it felle
 At evynsonge tyme, the chaunce was thralle,
 ffourscore folke ther was slayn thay telle.
 Sudden deth one certen richemen felle;
 The deyn of Powls left in gud gold,
 xv. thowsand pownd to telle,
 With as miche money as a bushell myght hold.
 ffor alle this fro he was laid in mold,
 He had never a messe don for hym thay said;
 The king and cardinalle gat the gold,
 Covates men herby may be flayed.
 A riche man of London also,
 In gold he had a thowsand pownd,
 Alle sufferances xx.s. a pece ar thoo,
 By temptacion of a hellis hownd
 He hangit hymself, a deth unsownd.

This poem is written on two leaves which are separated in the manuscript, from the ignorance of the binder, there being five leaves betwixt them. The MS. is not foliated.

Hull.

POETICAL SCRAPS.

From MS. Harl. 2316, fol. 25, r^o. of the earlier part of the fourteenth century,
written as prose, partly a palimpsest.

Men rent me on rode
 Wiht wndes woliche wode,
 Al blet mi blode!
 Thenk, man, al it is 3e to gode!
 Thenk who 3e first wro3hte,
 For what werk helle 3ow sowhte;
 Thenk who 3e ageyn bowhte,
 Werk warli, fayle me nowhte.
 Biheld mi side,
 Mi wndes sprede so wide,
 Restles I ride,—
 Lok upon me, put fro 3e pride!
 Mi palefrey is of tre,
 Wiht nayles naylede 3wrh me,
 Ne is more sorwe to se,
 Certes noon more no may be.
 Under mi gore
 Ben wndes selcow3e sore;
 Der man, mi lore,
 For mi love sinne no more!
 Fal nowht for foning,
 3at schal 3e most turne to goode;
 Mak stif wiht standinge,
 Thenk wel who me rente on 3e rode!

Jhesu Cryst, myn lemman swete,
 3at for me deyedes on rode tre,
 Wiht al myn herte I 3e biseke,
 For 3i wndes to and thre,
 3at al so faste in myn herte
 3i love roted mute be,
 As was 3e spere into 3i side,
 Whan 3ow suffredis ded for me!

Kyndeli is now mi coming
 Into 3is [werd] wiht teres and cry,
 Litel and povere is myn having,
 Bri3el and sone I falle from hi!
 Scharp and strong is mi deying,
 I ne woth whider schal I;
 Fowl and stinkande is my roting,
 On me, Jhesu, 3ow have mercy!

Ded is strong and maystret alle thing !
 Ded for-doth barown and king !
 Ded is fel and mercy hat noon,
 For al 3is werld to ded schal gon !
 Ded is derne and stalket stille !
 Ded warnet noman 3at he wile spille !
 Ded men dredet, and 3at is skil,
 For alle he taket at his wil !
 Man, of 3i lyf be nowht to bold,
 For ded ne sparet ying ne old !

God wiht hise aungeles I have for-loren,
 Allas ! 3e while 3at I was boren !
 To sorwe and pine I bringe at eende,
 Man 3at me lovet I schal him schende !

To 3e fend I owe fewté,
 Truage, homage, and gret lewté.

Mercy is hendest whore sinne is mest,
 Mercy is lattere 3ere sinne is lest.
 Mercy abidet and loke al day,
 Whan man fro sinne wile turnen away ;
 Mercy savet 3at lawe wolde spille,
 Mercy asket but Godes wille !

3is is 3i sete, domes man,
 3if rihtful dom 3if 3ow kan ;
 Wiht 3in hond tak 3ow no gifte,
 Ne for biseking doi non unriht ;
 Lawe and liht is 3i faderis fel,
 Loke on 3at and deme wel !

Marie, 3ow quen ! 3ow moder ! 3ow mayden briht !
 3ow wilt ! 3ow canst ! 3ow art of miht !
 3ow lyf ! 3ow love ! 3ow hope of blisse !
 In sinne, in sorwe, in nede, us wisse !

He is wys 3at kan be war or him be wo ;
 He is wys 3at lovet his frend and ek his fo ;
 He is wys 3at havet i-now and kan seyn, " ho !"
 He is wys 3at kan don wel, and doeth al so.

Hope is hard 3er hap is foo ;
 Hap wile helpen 3er hope is froo :
 Unhap at nede is werdes wo,
 God sende him hap 3at wolde wel do !

Sey, sinful man, what is 3yn thowht,
 3at to 3is werd art al yoven ?

Hezen schat 3ow beren riht nowht,
3ow Cristendom al were 3yn owen!

Man, loke 3ow troste 3e nowht to fele,
3ow 3w have gold and werdis wele;
For here 3w schalt nowht evere ben,
Thenk 3w schalt deyen and hezen teen:
3i godes schulen pasen everyk on,
And hem schulen haven in hap 3i fon,
3i fleysch schal roten fro 3e bon,
But 3ine dedes schulen wiht 3e gon!

Men hem bimenin of litel trewthe,
It is ded and 3at is rewthe;
Lesing livet and is above,
And now is biried trewthe and love!

Sinful kynde fro kyndeli skil,
Wihtowten mynde wol fer got wil;
But best I fynde wihtowten skil,
To lawe of kynde lowande his wil.

Riche mannis riflowr,
Povere mannis purveyowr,
Old mannis somenowr,
Prowd mannis mirowr. (*i. e. mors.*)

Blisse it were in londe to haven wrchipe and miht,
Yef ded mihte no man reven his riht;
But blisse lestit nothing, and 3at is mikel schame,
And ded is at 3yn ending, and doet away 3i name!

He yaf himself as good felawe,
Whan he was boren in wre wede;
Als good norice he bowh down lowe,
Whan wiht himself he wolde us fede.
Als good schephirde upon 3e lowe,
His wed he yaf for wre nede;
In hevene as king we schulen him knowe,
Qwan he himself schal given in mede.

Now goot falshed in everi flok,
And trewthe is sperd under a lok;
Now no man may comen 3er to,
But yef he singe *si dederō*.

Wrt.

DUTTON'S COMPANY OF ACTORS.

The following very curious satire is taken from MS. Harl. 7392, fol. 97, a collection of poetry made in the time of Queen Elizabeth. For information relative to the Duttons, see Collier's *Hist. Dram. Poet.* vol. i. p. 291.

The Duttons and theyr fellow-players forsakyng the Erle of Warwycke theyr mayster, became followers of the Erle of Oxford, and wrot themselves his COMEDIANS, which certayne gentlemen altered and made CAMELIONS. The Duttons, angry with that, compared themselves to any gentleman; therefore these armes were devysed for them.

The fyeld, a fart durty, a gybbet crosse-corded,
A dauncyng Dame Flurty of alle men abhorred;
A lyther lad scampant, a roge in his ragges,
A whore that is rampant, astryde wyth her legges.
A woodcocke displayed, a calfe and a sheepe,
A bitche that is splayed, a dormouse asleepe;
A vyper in stynche, *la part de la drut*,
Spell backwarde this Frenche and cracke me that nut.

Parcy per pillery, perced with a rope,
To slyde the more lytherly anynted with sope;
A coxcombe crosbate in token of witte,
Two eares perforate, a nose wythe slytte.
Three nettles resplendent, three owles, three swallowes,
Three mynstrellmen pendent on three payre of gallowes,
Further sufficiently placed in them
A knaves head, for a difference from alle honest men.

The wreathe is a chayne of chaungeable red,
To shew they ar vayne and fickle of head;
The creste is a lastrylle whose feathers ar blew,
In signe that these fydlers will never be trew;
Whereon is placed the horne of a gote,
Because they ar chast, to this is theyr lotte,
For their bravery, indented and parted,
And for their knavery innebulated.

Mantled lowsy, wythe doubled drynke,
Their ancient house is called the Clynke;
Thys Posy they beare over the whole earthe,
Wylt please you to have a fyt of our mirthe?
But reason it is, and heraultes allowe welle,
That fidlers should beare their armes in a towelle!

Hill.

WHAT IF A DAY, A MONTH, OR A YEAR.

From MS. Addit. 6704, fol. 163, an entry book of the Wigley family of the time of Queen Elizabeth. Another copy of this song, consisting of two stanzas only, is printed in vol. i. p. 323.

What yf a daye or a month or a yeare

Crowne my desyres with a thousand wisht contentmentes,
Cannot the chaunce of a nighte or an hower

Crose thy delytes with a thowsand sad tormentmentes ?
Fortune, favoure, bewty, youth, are but blossomes dyinge,
Wanton pleasures, dotinge love, are but shadowes flyinge!
All oure joyes are but toyes, idle thoughtes delightinge !
None have power of an hower in their lyves bereavinge.

Th'earth's but a poynt to the world, and a man

Is but the poynte to the earthes compared centur !
Cann then the poynte of a poynte be so fonde,

As to delighte in a sillie poyntes adventure ?
Alle is hassard that wee have, their is noughte abydinge ;
Dayes of fortune are but streames through the faire meadowes
glydinge :

Weale or woe, tyme dothe goe, in tyme noe returninge ;
Secrete fates gydes our states, bothe in mearth and mourninge !

Go, sillie nete, to the eares of my deare,

Make thyselfe bleste, in her sweetest passions languishe !
Laye thee to sleepe in the bedd of her harte,

Geve her delighte, though thyselfe be madd with anguish :
Then wheare thou arte, thinke on me that from thee ame vanisht,
Saye once I had bine content, thoughe that nowe ame banisht ;
Yett when streames backe shall rune and times passed shall rewe,
I shall teaze her to love and in lovinge to be trewe.

HULL.

A MYSTERY OF THE BURIAL OF CHRIST.

From MS. Bodl. e Mus. 160, a quarto volume on paper written early in the sixteenth century. The number of the MS. in Bernard's Catalogus Lib. MSS. Angl. et Hib., tom. i. p. 176, in 3692.

PROLOGUE.

The prologe of this treyté, or meditationun off the buryalle of Criste and mournynng therat.

A soule that list to singe of love
 Of Crist that com tille us so lawe,
 Rede this treyté it may hym move,
 And may hym teche lightly with awe
 Off the sorow of Mary sumwhat to knawe,
 Opon gudfriday after-none,
 Also of the appostiles awe,
 And how Mwdleyn sorowe cessit not sone.

And also
 How Josephe of Aramathye,
 And othere persons holye,
 With Nichodeyme worthely,—
 How in thair harte had wo.

ffyrst lat us mynde how gud Josephe
 On this wise wepите Cristes dethe.

Josephe. Alasse! that ever I levit thus longe,
 This day to se so grete wronge;
 So felle cruelltee and paynes stronge
 Were never seyn or this.

Such envy, such rancor, such malesse,
 Of cruelle tormentis such excesse,
 O, Pilate! Pilate! in thy palesse,

He that never did amysse
 This day was dampnyt! O innocent bloode!
 Most of vertue, most graciose and gude,
 This day stremyt owt lik a floode,
 And lyk a ryvere grete!

On Calvery mownt on lenghe and brede,
 O Calvery; thy greyn coloure is turnyd to rede
 By a blessit lames bloode, which now is dede.

Alese, for saynt I swete!
 Remembringe that so cleyne on innocent shuld dye,
 Which ledd his life the most perfitlye,
 And wrought sich warkes wonderoslye,
 Ose Judea can recorde.

What mortalle creature that powre myght have
To make a dede man rise owt of his grave,
Lyinge therin iiij. dayes tayve,

But God the gretist Lorde?

A man to have his sight born starke blinde
ffrom Adams creation where shalle we fynde,
Or what prophettes can ye calle ty, mynde

Of whom may be verryfyed

So grete a miracle above naturs righte?
To many othere blind men he gave the sighte,
And wrought many wounders by godly myghte,
As it is welle certifiende.

ffrom the hylle I com bot now downe,
Wher I left the holy women in dedly swowne;
O ye pepulle of this cety and of this towne,

Herd ye not the exclamatioun;

And the grete bruunte which was on the hille,
"Crucify hym! crucify hym! slo hym and kille!"
Peace now, harkyn, I pray you stand stille,
Methink I here lamentatioun.

OFF THE WEPINGE OF THE THRE MARIES.

*This is a play to be played on part on gudfriday afternone,
and the other part opon Esterday afternone. The Resurrection
in the morowe but begynnyge at certen lynes which
. . . . not be said if it be plained, which ατελ.*

Thre Mariye sais alletogether in a voce,

O most dolorose day! O tyme of gretist sorowe!

O systers, stand stille untill to-morowe!

I trow I may not leve!

Josephe. I here the, Mawdleyne, bitterly compleyn;

What gud creature may hymself refrayn

In this piteous myscheffe?

Prima Maria. O day of lamentatioun!

Secunda Maria. O day of exclamatioun!

Thrid Maria. O day off suspiratioun,
Which Jewes shalle repent!

Mary Mawdlen. O day most dolorous!

Secunda Maria. O day paynfulle and tedious!

Tertia Maria. O pepulle most cruell and furiose,
Thus to slo an innocent!

Secunda Maria. O Mawdleyne! your maister dere,

How rewfully he hinges here,

That set you first in ceile!

Mawdley. Acesse, sisters, it sloes my chere,
His dulfulle deth I may not bere!

Devowt Josephe I se hym here,

Our cares for to keyle.

O gud Josephe, approche to us nere,

Behold hym mowndit with a spere

That lovede yow so weylle.

Josephe. O god Mawdley, I pray you here,

And your susters als to be of gud chere.

Magdalen. O frende Joseph, this prince had never pere.

The welle of mercy that made me clere,

And that wist ye weile.

Nay, gude Josephe, com nere and behold,

This bludy lames body is starke and cold,

O! hadde ye seyn his paynes many fold,

Ye wald have beyne right sory!

Josephe, luk bettere, behold and see

In how litille space how many woundes bee,

Here was no mercye, her was no pitee,

But cruelle delinge paynfully!

O, goode Josephe! I am alle dysmayede

To see his tendere fleshe thus rewfully arayed,

On this wise so wofully displayed,—

Woundit withe naylle and spere.

O dere Josephe, I feylle my hart wex cold,

Thes blessite fete thus bludy to behold,

Whom I weshid with teres manyfold,

And wyped with my heare!

O, how rewfulle a spectacille it is!

Never hast bee seyn, ne shalle be after this,

Such cruelle rigore to the kinge of blisse,—

The Lord that made alle

Thus to suffere in his humanitee,

And that only for our iniquitee,—

O, makere of man! what love and pitee

Had thou for us so thralle!

O, gude Josephe, was ye not present here?

Joseph. Yis, moder Mawdley, it changid my chere,

The wonder was so grete I yrkit to com nere,

But I was not farre hence.

Magdalena. O Josephe, if I told you everycircumstaunce

Of the moste merite and perseveraunce

Of hym that never did offence,

Thys highe kinge that hingis befor our face,

Displayede on crosse in this piteos place,
 And telle you of his pacience,—
 ffrende Josephe, this day am I sure
 Scantly with force ye myght it indure,
 But your hart shuld tendere,
 How he sufferte to be takid,
 Sor scourgit and nakit

On alle his body slendere !
 And notwithstandinge your manly hart,
 ffrome your oes the teres wald starte
 To shew your hevynesse.
 Com hithere Josephe and stande ner this rood,
 Loo, this lame spared not to shedd his blude,
 With most paynfulle distresse ;
 Her was more rancore shewed than equitee,
 Mich more malace than ony pitee !
 I reporte me yourself, behold and see,—

His payn passis alle othere !
 Alle if he were the prince of peace,
 Therfor my sorow haves no releace.
Josephe. Gude Mawdleyne of your mowrnyng cease,
 It ekes my doole, dere moder.

Maria Jacobi secunda. Goode frende Josephe, what
 creature maye
 But sorow to se this wofulle daye,—

The day of gretis payne ?
Maria Salomee. Wo and sorow must nedis synke
 Mor in our hartes than met and drinke,
 To se our Saveyoure slayne.

Josephe. Alese, women, ye mak my hart to relente,
 Beholdinge his body thus torne and rente,
 That inwardly I wepe.

But, gude Mawdleyne, shew unto me
 Where is Mary his mothere so free ;
 Who have that maide to kepe ?

Maudleyne. A ! Josephe from this place is sho gone ;
 To have seyn hir a harte of stone
 ffor ruthe wuld have relente :

Right many tymes emange us here
 Sche swownyd with most dedly chere,
 Ose mothere mekest kente ;
 With fulle longe prayere scant we myghte,
 Cause hir parte from this peteose sighte
 Sche madde many compleynte.

Ye saw never woman this wise dismaide,—
 3ebedeus and John hase hire convaide,—

To spek of hire I faynte!
 Many men spekes of lamentacioun,
 Off moders and of their gret desolatioun,
 Which that thay did indure
 When that their childer dy and passe,
 But of his peteose tender moder, alas!e!
 I am verray sure,
 The wo and payn passis alle othere;
 Was ther never so sorowfulle a mothere
 ffor inward thoȝt and cure!
 When sho harde hym for his enmyse praye,
 And promisesid the thefe the blissis aye,
 And to hirself no word wald saye,
 Sche sighid, be ye sure.
 The sonne hynge and the moder stood,
 And ever sho kissid the droppes of blood
 That so fast ran down:
 Sche extendit hir armes hym to brace,
 But sho myght not towch hym, so high was the place,
 And then sho felle in swoune.
Joseph. A! gude Mawdleyne, who can hir blame,
 To se hir awn sonne in so grete shame
 Withowt any offence.
 But, Mawleyn, had he ony myud in his passioun?
Mawdleyne. Ȝee, yee, Josephe, of hir he had grete
 compassioun,
 As apperit by evidence:
 ffor hanginge on the crosse most petyfully,
 He lukyd on that maide, his moder, rewfully,
 And with a tender cowtenaunce:
 As who say, modere, the sorow of your harte
 Make my passion mor bitter and mor smarte,—
 Ye ben ever in my remembraunce:
 Dere modere, becawse I depart of nowe,
 John my cosyn shalle waite on yowe,
 Your comforte for to bee:
 Loo! he had hir in his graciouse mynd,
 To teche alle childeren to be kind
 To fader and modere of dewtee:
 This child wald not lefe his moder alone,
 Notwithstandinge hir lamentabille mone
 And hevynes.
Joseph. A! gud lady, fulle wo was shee!
 But can ye telle what wordes saide hee
 There in that grete distresse?
Mawdleyne. O, Josephe! this lame most meke

In this cruelle tormentes and paynfulle eke
 But fewe wordes he hadd!

Save that in grete agonye
 He saide thes wordes, "I am thrustye,"

With chere demure and sadd.

Josephe. Mawdleyne, suppose ye his desire was to
 drinke?

Mawdleyne. Nay, verrellye, frende Joseph, I thinke
 He thrustede no lyquore:

He thruste water of charitee,
 ffor our faithe and fidelitee,

He ponderite the rigore

Off his passion done so cruellye,
 ffor the helth of mannys saulle cheflye

He thrustid and desirede:

And then after tormente longe,
 And after paynes felle and stronge

This mekist lam expyrede.

ffor wikkit synners this lame is dede!

Alese! my hart wex hevy os lede,

Myndinge my writchitnesse.

Where was ever a mor synfulle creature
 Than I myself? nay, nay,—I am sure

Was none of mor offencesse.

O, what displesur is in my mynd,
 Rememberinge that I was so unkynd

To hym that hinges here,—

That hinges here so piteoslye!

ffor my synnes done owtragioslye

Mercy, Lorde, I requere.

Notwithstandinge the gre[te] enormitee

Of my fowle synnes and of his humylitee,

This lambe, this innocent,—

ffor my contritioun he forgave mee,

Only of his fre mercifulle pitee,—

Neddes must my harte relente!

This is the sacrifice of remissioun,

Crist alle synners havinge contritioun

Callith to mercy and grace:

Sayinge thes swete wordes, "retorne to mee,

Leve thy syn and I shal be with thee,

Accepte in every place."

Had not beyne his most mercifulle consolatione,

I wreche of alle wretches into desperatioun

Had fallen right dangeroslye!

My dedes were dampnabille of righte,

But his mercee accepte my harte contrigite,
 And reconciled me graciouslye.
 O, mekeste lambe, hanginge here on hye,
 Was ther none other meyn but thou must nede dy,
 Synners to reconsyle?
 A! sisters, sisters, what sorow is in me,
 Beholdinge my master on this peteose tree!
 My harte faynt I may no longer dree,—
 Now lat me pawse a whyle.
 O, where shalle ony comfurthe com to mee,
 And to his modere, that maid so free?
 Wald God here I myght dye!
The ij. Maries. Gud Mawdleyne, mesure youre dis-
 tillinge teres.
Mawdlayne. O, sisters, who may hold theire cheres?
 These are the swete fete I wipet with heris,
 And kissid so devowtlye.
 And now to see tham thyrlyte with a nayle,
 How shulde my sorowfulle harte bot fayle,
 And mowrne contynually?
 Cum hithere, Joseph, beholde and looke
 How many bludy letteres beyn written in this buke,
 Smalle margente her is.
Joseph. Ye, this parchement is stritchit owt of syse;
 O, derest Lorde, in how paynfulle wise
 Have ye tholit this!
 O, alle the pepille that passis hereby,
 Beholde here inwardlye with your ees gostly,
 Consider welle and see,
 Yf that ever ony payn or torment
 Were lik unto this, which this innocent
 Haves suffert thus mekle!
 Remembere, man, remembere welle and see
 How liberalle a man this Lord was and free,
 Which to save mankind
 On droppe of blude haves not kepit ne sparid,—
 ffulle litille for ease or plesure he carid,
 By reason ye may finde,
 Which on dropp of blood have not resarvyd.
 O Lord, by thy deth we beyn preservyd,
 By deth thou hast slayne deth:
 Was never no love lik unto thyne,
 That to this meknes thyselfe wald inclyne,
 And for us to yelde thy brethe.
 Thou knew there were no remedy to redeyme syn,
 But a bath of ther blude to bathe mans saule in.

And thou were welle assent
 To let it renne owt most plenteosly.
 Where wer ever sich love? never verrelly,
 That such wise wald content.
 To his fathere for us he made a sure rendere:
 Loo, every bone ye may nowmbere of his body tendere
 ffor untollerabille paynes.
 The tormentours sparede no crueltee,
 Whith sharp scowrges to terre his fleshe ye may see,
 With thorns thrust in his braynes.
 Grete nayles drevyn the bones alle to brake,
 Thus in every parte the nayles thay did wrake!
 O cruelle wikkितnese!
 ffrom the crowne of the hede unto the too,
 This blessit body was wrappit alle in woo,
 In payne and distresse!
 In this displaied body where may it be founde,
 On spott or a place bet ther is a wounde,
 Owther mor or lesse?
 Se his side, hede, handes, and fete!
 Lo, alle his body with blude is wete!
 Lo, paynfulle was his presse!
 On yche parte he is payned sore,
 Save only the tunge, which evermore
 ffor synners did prayee.
Mawdleyne. Who saw ever a spektacle more piteus,
 A more lamentable sight and dolorus?
 A! A! this wofulle daye!
 Alese! this sorow that I endure,
 With grete inwarde hevynes and cure!
 Alesse! that I do not dye!
 To see hym dede made me of noghte,
 And with his deth thus have me boughte!
 O cruelle tormentrye!
 O dere master, be ye not displeasid;
 Yf I myght dy with yow, my hart wer wel easid!
 O ffaynt and faynt it is!
Joseph. What meyn 3e, women, in Goddis name?
 Moder, to mych sorow 3e mak; ye be to blame;
 I pray yow leve alle this.
 He that hingeth here of his humilité,
 ffrom deth shalle aryse for right,—so saide hee,
 His wordes must nedis be trewe.
 This is the finale cawse and conclusioun,
 To bringe our mortalle enmy to confusion,
 And his powere to subdewe.

ffor this cawse he descendit from the hevynly place,
 Born of the mekist virgyn, alle fulle of grace,
 Which now most sorowfulle is.

ffor that cawse he did our natur take,—
 Thus by deth to sloo deth, ffor mannes sake,
 And to restor hym to blysse :

Wherfor, good women, yourself comforte,
 Amongest us agayn he shalle resorte
 I trust verrellye.

I pray yow compleyne not thus hevylee.
Mawdleyne. Nedes must I compleyne and that most
 bitterlee,

And I shalle telle yow whye.
 If sensibille creaturs beyn troublid, 3e see,
 The son had lost his sight, eccleppid was hee,
 Th'erth tremblide ferfullye,—
 The hard flynt and stone is brokyn in sundre,
 Yf resonable creaturs be trowblid it is no wonder ;
 And emange alle specially,
 I a wrechit woman, a wreche ! a wreche !
 Behold these bludy welles, her may thou feche
 Balme more preciose than golde.

O ye welles of mercy dyggide so depe,
 Who may refrayn, who may bot wepe
 These bludy streymys to beholde !

O fontans flowinge with water of life,
 To wash away corrupcioun of wondes infectyfe,
 By dedly syne grevose !

Alle with meknese is mesured this ground without dowte,
 Wherin so many springes of mercy flowes owte,
 Beholde how so plenteose.

Altera Maria. Mawdleyne, your mowrnynge awaylis
 nothinge,

Lat us speke to Josephe, hym hertely desiringe
 For to finde some gude waye,
 This crucified body downe to take,
 And bringe it to sepulchre, and so lett make
 Ende of this wofulle daye.

Josephe. Gude women and worthye,
 3e shalle understand yit more that I
 Have beyne with the juge Pilat instantlye,
 ffor this same requeste,—

To berye this most holy bodye,
 Ande he grauntid me fulle tenderlye
 To do os me thought beste.

I have spokene with Nichodemus also,

Ye shalle se hyme takyn downe or ye go,
That he taryes so longe I maruelle.

A! I se hym now com upward the hille,
Cesse of youre wepinge, I pray you be stille,—
I trust alle shal be welle.

Nichodemus, come nere, we have longe for you thoȝt.
Nichodemus. O worthy Lorde, who made alle thinge
of noght,

With the most bitter payne to deth is thou broughte,
Thy name blessit bee!

O how a pitefulle sight is this,
To se the prince of everlastinge blisse
To hinge here on this tree,—

To hinge here thus soo piteoslye!
O most lovinge Lorde, thy gret mercy
To this have se the constreynynd!

Why wold thyn awn pepille, thi awn flokke,
Thus crucify the and naylle tille a stokke?
Why have se thou not refreynynd?

ffor fourty yere in wilderness
Theire olde ffaders in their progresse
Thou fed with angelles foode,

And brought tham into the land of promission,
Wher they fand lond in every condischion,
And alle thinge that was goode:

A! A! Is this their gramercy? Is this their reward?
Thy kindnesse, thy gudnesse can they regard
No better but thus?

Notwithstandinge the vesture of thi humanyté,
That thou were the verrey son of God thay myȝt see
By myracles most gloriose!

Joseph. Gude brothere, of your compleinte cesse,
ȝe renewe agayne grete hevynesse
Now in thes women here.

Nichodemus. Gret comfurthe we may have alle,
ffor by his Godly powere arise he shalle,
And the thride daye apere:

ffor ons he gave me leve with hym to reasone,
And he shewet of this deth and of this treasone,
And of this crueltee,

And how for mankynd he com to dye,
And that he shuld arise so glorioslye
By his myghtee majestee;

And with our flesche in hevyn tille ascend,
Many swete werdes it plesit hym to spend,
Thus speking unto me,—

That no man to hevyn myght clym,
But if it were by grace of hym

Which com downe to make us free.

Nemo ascendit in cælum nisi qui descendit de
cælo. [Ephes. iv. 9.]

Joseph redy to take Crist downe sais,

To tak down this body lat us assaye,
Brother Nichodemus, help I yow praye,
On arme I wald ye hadd

To knock out thes nayles so sturdy and grete,
O Safyoure, they sparid not your body to bete,
Thay aught now to be sadd!

Mawdleyne. Gude Josephe, handille hym tenderlye:

Josephe. Stonde ner, Nichodemus, resave hym softlye;
Mawdleyne, hold ye his fete.

Mawdleyne. Haste yow, gude Josephe, hast yow.
whiklye,
ffor Marye his moder wille com fer I,

A! A! that virgine most swete!

Nichodemus. I saw hir benethe on the othere sid,
With John; I am sure she wille not abid
Longe frome this place.

Mary virgyn and mother com then sayinge,

A! A! my dere sone Jhesus! A! A! my dere sone
Jhesus!

John Evaungeliste. Gude Marye, swete cosyne,
mowrne ye not thus,

Ye see how stondes this case.

Mawdleyne. Allese, scho commys! A! what remedye!
Gud Joseph, comfurth hire stedfastlye,—
That virgyne so fulle of woo!

Mary virgynne sais, fallen in swowne,

Stonde stille, frendes, hast ye not soo,
Have ye no fere of mee?

Lat me help to tak my dere son downe.

Mary Mawdleyne. Lo, I was sure sho walld falle in
a swowne!

Her on every sid is pitee.

Josephe. Help, Mawdleyne, to revyve hir agayn.

A! A! this womans harte is plungid with payn,

Hir sorwe sho cane not cesse.

Johne Evaungeliste. A! A! dere ladee, wherfore and
why

ffare ye on this wise? wille ye here dy?

Leyf of this hevynesse :

Ye promesit me ye wold not do thus.

Mawdleyne. Speke, ladye, speke for the love of Jhesus,
Youre swete sone, my master here!

Marye virgyn. A! A! Mawdleyne, Mawdleyne, your
master so deere!

ij. Maries. Most meke modere, be now of gude chere!

John Evangeliste. Wipe awaye that rynnys owte so
faste,

ffrom your remembraunce rayse owt at the last

Of his passionne the crueltee!

Josephe. Tak comfurthe, Marye, this wailinge helpes
nothinge;

Your dere son we wille to his sepulcre bringe,

Als it is alle oure dewtee.

Mary Virgyn. God reward yow of your tendernesse,
I shalle assiste you with alle humylenesse,

But yit or he departe

Suffere me my mynd for to breke;

Howbeit fulle scantly may I speke,

ffor faynte and febille harte!

A! A! cosyn John, what shall I saye?

Who saw ever so dolfulle a daye,—

So sorowfulle a tym as this?

This wofulle moders sorow who cane itt expresse,

To se hir own chyld sleyn with cruelnesse!

Yit, myn own swet son, your woundes
wold I kysse!

O Gabrielle! Gabrielle!

Of grete joy did ye telle

In your first salutatioun!

Ye saide the Holigost shuld com in mee,

And I shuld consave a child in virginitee,

ffor mankind salvatioun!

That ye said truthe right welle knaw I,

But ye told me not my son shuld dye,

Ne yit the thought and care

Of his bitter passioun which he suffert now!

O old Symeon, fulle suthlye said yowe,

To spek ye wold not spare!

Ye saide the sword of sorow suld enter my hart,

Ye, ye, juste Symeon, now I felle it smarte

With most dedly payne.

Was there never moder that felit so sore,

I-wise, John, I felle it alway more and more!

Help, help, now Mawdlene!

Et cadit in extase.

Mawdleyne. Mek moder and mayde, leve your lamentatioun!

Ye swowne stille on pase with dedly supiratioun,
Ye mare youreself and us.

John Evangeliste. Ye shuld lefe of your paynfulle afflictione,

Callinge to your mynd his resurrectione,
Whiche sal be so gloriose :

This know ye and that beste.

Mary virgyn. I know it welle, or ellis in reste
My harte shuld never bee ;

I myght not leve nore endure

On mynnate, bot I am sure

The thrid day ryse shalle hee ;

But yit havinge remembraunce,

The gret cruelty and ffelle vengeance

Of the Jues so unkind,

Which thus wikkity has betrayed

Goddess son, borne of me a mayd,

Most sorowfulle in my mynd !

O Judas, why didist thou betraye

My son thi master ? What can thou saye

Thyself for tille excuse ?

Of his tender mercyfulle charité,

Chase he not the on [of] his xij. to bee ?

He wald not the refuse !

Callyt not he the to his sopere and last reserectioun ?

Cowth thou not put owt thi pesyn and infectioun,

Save thus only

Unto thy master to be so unkind ?

Was his tender gudnese owt of thy mynd

So unnaturallie ?

Gave he not to the his body in memorialle,

And also in remembraunne perpetualle,

At his suppere there ?

He that was so comly and fayre to behold,

How durst thou, cruelle hert, to be so bold

To cawse hym dy thus here ?

By thy treson my son here is slayne !

My swete, swetist sone, how suld I refreyne

This bludy body to behold !

Josephe. Gud dere Marye, git you hence !

We shalle bery hym with alle reverence,

And ly hym in the mold.

Have hir hence, John, now I desire.

Johannes Evangelista. Com on, swete lady, I þow require;
I shalle gife yow attendance.

Josephe. On of yow women ber hir companye.

Altera Maria. I shalle wayte on hir. Go we hence, Marye;
Put alle this from your remembrance.

Marie Virgyn. What meyn ye, frendes? what is your mynd?
Towardes me be not so unkinde,—

His moder am not I?

Wold ye have the moder depart hym fro?

To lefe hym thus I wille not so,

But bide and sitt hym bye.

Therefore, gud Joseph, be content!

Josephe. A! A! Marye, for a gud consent,
We wald not have you here.

Marie Virgyn. Wold ye renewe mor sorow in me?

Josephe. Nay, gud lady, that were pitee.

Marye Virgyn. Than late me abide hym nere.

John, why spek ye not for my comforte?

Mi dere sone bad me to you resorte,

And allway on you calle.

Ye know welles her is my tresure

Whom I love beste, whom alle my plesure

Is and ever be shall?

Her is my likinge and alle my love!

Why wald ye than me hens remove?

I pray yow hartly cesse!

Depart I may not bot by fors constreynyd,

Remembringe departinge ales! my hert is paynid!

Mor then I may expresse:

Now, dere swete coysyne, I yow praye,

Myn awn dere love which on Thursdaye,

Of his grace specialle,

Of his lovinge mynd and tendernesse,

And of verrey inward kindnesse,

At suppere emanges you alle,—

He admyttid you frendly for to reste,

And slepe on his holye godly breste,

ffor a specialle prerogative,

Because of your virginité and clennesse.

Der cosyn, encrease myn hevynesse,

Yf ye desire my life;

But, gud frendes, here intreyt not ye,

But be content, and suffere mee

Ons yit for to hold—

ffor to holde here in this place,

And in myn armys for to embrace

 This body, which now is cold,—

This bludy body woundit so sore

Of my swet son, John, I aske no more!

John Evangeliste. Lady, if ye wille have moderatioun
Of youre most sorowfulle lamentacioun,

 Do as ye list in this case.

Marie Virgyne. John, I shalle do os ye thinke gude:

Gentille Josephe, lat me sit under your rude,

 And holde my sone a space.

Nichodemus. Let us suffere the modere to compleyn

Hir sonnes dethe in verrey certeyn,

 Till ease hir and content.

Josephe. Ye, so shalle hir sorrowfulle harte

Alway to suffere smarte,

 And we can bot repente.

Marie Virgyne. O sisters Mawdleyne, Cleophe, and Jacobye,

Ye see how pitefulle my sone doth lye,

 Here in myne armys dede!

What erthly mother may refreyn,

To se hir sone thus cruelly sleyn?

 A! my harte is hevy os lede!

Who shalle gife me water sufficient,

 And of distillinge teris habundaunce,

That I may wepe my fille, with hart relent,

 After the whantité of sorofulle remembraunce?

ffor his sak that made us alle,

 Which now ded lyes in my lappe,

Of me a mayd by grace speciale

 He pleside to be borne and sowket my pape;

He shrank not for to shew the shape

 Of verreye man at his circumcision,

And ther shed his blude for mannys hape;

 Also at my purificatioun

Of hym I made a fayre oblatioun,

 Which to his fader was most plesinge;

ffor fere than of Herodes persecutioun,

 Intille Egipe fast I fled with hym:

His grace me gidid in every thinge:

 And now is he dede! that changes my chere!

Was never child to moder so lovinge!

 Who that cannot wepe at me may here!

Was never deth so cruelle as this,

 To slo the gyvere of alle grace!

Son, suffer me your woundes to kisse,

 And your holy blude spilt in this place;

Dere sone, ye have steynyd your face,
 Your face so frely to behold !
 Thikk bludy droppes rynnnes down apace,—
Speciosus forma the prophet told,
 But alese ! your tormentes so manyfold
 Hase abatid your visage so gloriose !
 Cruelle Jewes, what mad yow so bold
 To commyt this cryme most ungraciose,
 Which to yourself is most noyose !
 Now shalle alle the cursinges of your lawe
 Opon yow falle most myschevose,
 And be knawen of vagabundes over awe !
 He and I com both of your kyn,
 And that ye kithe uncurteslye,
 He com for to for-doo your syn,
 But ye forsuke hym frowardly !
 Who cannot wepe, com sit me bye
 To se hym that regnyd in blisse
 In hevyn with his fader gloryoslye,
 Thus to be slayn in alle giltlesse !
 Son, in your handes ar holes wid,
 And in your fete that so tender were !
 A gret wounde is in your blessit sid,
 ffulle deply drevyn with a sharpe spere !
 Your body is bete and brussid here,
 On every sid no place is free !
 Nedes muste I wepe with hevy chere,
 Who can not wepe com lerne at me !
 And beholde your Lorde, myn awn der sone,
 Thus dolfulye delt with, ose ye see !
 Se how his hede with thornys is thronge !
 Se how he naylit was tille a tree !
 His synows and vaynes drawne so straytlee,
 Ar brokyn sonder by payns ungude !
 Who can not wepe, com lerne at me,
 And beholde hym here that hange on rude !
 Se alle abowte the bludy streynes,
 O man, this suffert he for thee !
 Se so many felle and bitter peynes,
 This lame shed his blude in fulle plentee !
 Who can not wepe, com lerne at mee,
 Se alle his frendes is from hym fled !
 Alle is but blude, so bett was hee,
 ffro the sole of his feete unto the hed !
 O swete child, it was nothinge mete,
 Save your sufferaunce ye had no pere,

To lat Judas kisse these lippes so swete,
 To suffer a traytor to com so nere
 To betray his master myldist of chere!
 O my swete child, now suffer yee
 Me your moder to kiss yow here,
 Who cannot wepe com lerne at me,—
 To kisse and swetly yow imbrace,
 Imbrace and in myn armes hold,
 To hold and luke on your blessit face,—
 Your face most graciose to behold!
 To beholde so comly ever I wold,
 I wold, I wold stille with yow bee,
 Stille with yow to ly in mold,
 Who can not wepe com lerne at me!
 My wille is to dy, I wald not leve,
 Leve how suld I, sithen dede ar yee?
 My lif were ye, noght can me greve
 So that I may in your presence bee,
 Me your wofulle moder her may ye se,
 Ye see my dedly sorow and payne,
 Who can not wepe, com lerne at mee,
 To see so meke a lambe her slayne,
 Slayne of men that no mercy hadd,
 Had they no mercy I reporte me see,
 To se this bludy body is not your hart sadd?
 Sad and sorowfulle, have ye no pitee?
 Pit   and compassioun to se this crueltee?
 Crueltee! unkindnese! O men most unkind,
 Ye that can not wepe, com lerne at mee!
 Kepinge this crucifixe stille in your mind;
 When ye war borne of me a mayde myld,
 I sange “lullay” to bringe you on slepe,
 Now is my songe, “alese! ales! my child!”
 Now may I wayle, wringe my handes, and wepe,
 Who shal be my comforth? who shalle me kepe?
 Save at your departinge ye segnyt to mee,
 John your cosyn most vertuus and zepe,
 Who that can not wepe, com and lerne at mee!
 O derest childe, what falt haf ye done?
 What was your trispace? I wald knaw it fayne,
 Wherfor your blessid blude is forsid forth to rome,
 Have murtherid any person or ony manne slayne?
 That your awn pepille thus to yow dose endeyne,
 Nay, nay, nay, ye never did offence,
 Was never spote of syne in your clere conscience!
 And notwithstandinge their felle indignatioun,

Only of gudwille and inward charitee,
 Also for love and mannes salvatioun,
 3e have suffert alle this of your humylitee !
 Of your large mercee gret was the whantité,
 Grete was the multitude of your merites alle,
 Thus for mannes sake to tast the bitter galle ;
 Sone, helpe, help your moder in this wofulle smarte,
 Comfurth your wofulle moder that never was unkind,
 In your conception ye reyoiet my harte,
 But now of dedly woo so gret cawse I find,
 That the joy of my haylsinge is passid fro my mynd,
 Yit suffer me to hold yow her on my lape,
 Which sumtym gafe you mylk of my pape !
 O swete, swetist child, woo be unto me !
 O most wofulle woman, your awn moder, loo !
 Who shalle graunt it me with you fore to dee ?
 The son is dede, what shalle the moder doo ?
 Where shalle sho resorte ? whider shalle sho goo ?
 Yit suffere me to hold yow a while in my lap,
 Which sumtym gafe yow mylk of my pap !
 O crewelle deth, no lengere thou me spare !
 To me thou were welcom and also acceptabille !
 Oppresse me down at ons, of the I have no care !
 O my son, my saveyour, and joye most comfortabille,
 ssuffere me to dy with yow most merciabille,
 Or at lest lat me hold you a while in my lape,
 Which sumtyme gave yowe the milk of my pape !
 O ye wikkit pepille, without mercy or pitee,
 Who do ye not crucyfye and hinge me on the crosse ?
 Spare not your nayles ! spare not your crueltee !
 Ye can not make me to rone in greter losse
 Than to less my son, that to me was so dere,
 Why sloo ye not the moder which is present here ?
 Dere sone, if the Jues yit wille not sloo me,
 Your gudnes, your grace, I besech and praye,
 So calle me to your mercy of your benignitee,
 To youre mek suters ye never saide yit naye !
 Then may ye not your moder in this cause delaye,
 The modere with the child desires for to reste,
 Remembere, myne awne sone, that 3e sowket my breste !
 Remember, when your fleshe was soft os tender silke,
 With the grosse metes then yow I wold not fede,
 But gave yow the licour of a maydyns mylke !
 Tille Egipt in myne armes softly I did you lede,
 But your smylinge contenance I askit non other mede !
 Then be content that I with you may riste,

Remembere, my der son, that 3e sowkit my briste!

At your nativitee remember, my dere sone,

What vesselle I brochit to your nobille grace,

Was ther never moder that brochit sich a tone,

from my virgyne pappes mylk ran owt apasse,

To your godly powere natur gaf a place,

Ye sowkit maydens milke and so did never none;

Nore hereafter shalle, save yourself alone;

When ye sowkid my brest your body was hole and sound,

Alese, in every place now se I many wound!

Now help me, swet Mawdleyne, for I falle to the ground,

And me wofulle Mary help now, gud John!

John Evaungeliste. Than, gude swete lady, lif your gret mone.

Mary Virgyn. A! A! Mawdleyne, why devise ye nothinge

To this blessid body for to gif praysinge?

Sum dolorose ditee express now yee,

In the dew honour of this ymage of pitee.

Mawdleyne. To do 3our biddinge, lady, be we righte fayn,

But yit, gud lady, your teres 3e refreyn.

Josephe. Now, Mary, deliver that blissit body tille us.

Mary virgyn. Wille 3e tak from me myn own sone Jhesus?

Nichodemus. Good lady, suffre us to bringe hym to his grave!

Mary virgyn. Swete frendis, suffer me mor respit to have!

Have compassioun of me, frendes, I 3ou praye,

So hastely fro me tak hym not awaye!

Yf to his sepulcre nedis ye wille hym bere,

Bery me his moder with myn awn son here!

When he was lyvyng to leve I desirid,

Now sithen he is ded alle my joye is expirid;

Therefor lay the moder in grave with the child!

Johannes Evaungelista. O Mary modere and maiden most myld,

Ordere yourselfe os resone dot requere!

Josephe. Com on, lat us bery this body that is here!

Mary Virgin. O now myn harte is in a mortalle dred,

Allas! shalle I not kep hym, nothere whik ne ded,

Is ther no remedye?

Yit, Josephe, agayn the cloth ye unfold,

That his graciose visage I may ons behold,

I pray yow interlye!

Josephe. Pece, gude Marye, ye have had alle your wille.

Mary Virgyn. Ales! this departinge my tender hart doth kill!

Gud coysyn John, yit spek a word for mee.

Johanne Evaungeliste. Be content, swet Mary, for it may not bee.

Mary Virgyn. A! A! toward me ye be verreye cruelle,

Yit lat we bið ons myne own son farwelle!

Ye may it not denye.

Now farewelle, only joye of alle my harte and mynd!
ffarewelle, the derest redemptioun of mankind,

Suffert most bitterlye!

Johanne Evaungeliste. Com one, Mary, come.

Nichodemus. Some of your women ber hir companye.

ij. Maries. We shalle gife hire attendance,
ffaithfully with humble reverence. [Exeunt.

Josephe. Now in his grave lat us ly hym downe,
And then resorte we agayn to the towne [sepelitur.

To here what men wille saye.

Mawdleyne, ye must hense departe.

Mawdleyne. Ye, and that with a sorewfulle harte,

Mowrnynge nyght and daye!

ffarewelle, swete lambe! farwelle, most innocent!

Wrichit Mawdleyne with most hartly intent

Commendes hir to your grace!

ffarewelle, der master! farwelle, derest lord!

Off your gret mercye 3e shalle the world record,

Herafter in ylk place!

Summe preciose balmes I wille go bye,

Tille anoynt and honour this blessit body,

Os it my dewty is.

ffayre Josephe and gude Nichodemus,

I commend 3ou to the kepinge of Jhesus,

He wille whit 3ou alle this.

Josephe. ffarewelle, Mawdleyne, to yourself comfurth take,

Of this blessit berialle lat us ane end make!

Here now is he gravid and here lyes hee,

Which for love of man of his charité

Suffert bitter passioun.

Gret comforthe it is unto us alle,

That the thride day aryse he shalle

In the most gloriose fassioun.

The tyme drawethe fast and approchis nere,

Schortly I truste sum gud tidinges to here:

Devowte Nichodemus, departe we as nowe.

Nicodemus. Gladly, frende Joseph, I wille go with 3owe.

*Thus here endes the most holy beriale of the body of Christ
Jhesu.*

Hull.

A MYSTERY OF THE RESURRECTION.

[From the same manuscript.]

*Her begynnes his Resurrectioun on Pashe-daye at morn.**Mawdleyne begynnes sayinge,*

O this grete hevynese and payn !
 Alese, how longe shalle it remayn ?
 How longe shalle it endure
 And rist within my most carfulle hart ?
 How longe shalle I feyle this dedly smarte ?
 Who shalle my sorowe cure ?
 How longe shalle I lif in desolatioun ?
 When shalle the houre com of consolatioun,
 That my master I maye see,
 Which opon the friday laste,
 Was crucified and nailit fast
 Peteosly tille a tree ?
 So pyteose a sight and lamentabile,
 So dolorose and miserabile,
 I hop ye shalle never fynd !
 Cursid Kayn was verrey cruelle,
 And slew his awn brothere Abelle,
 Of a maliciose mynd;
 Yit was he not so maliciose
 Ose the cruelle Jewes most owtrajiose,
 Which here has slayne my Lord !
 The sonnes of Jacob gret envy had
 Agayns ther brother Joseph, zonge, wise, and sad,
 Os Scriptur doth record ;
 Thay intendit to slo hym malishosly,
 And yit thay did not soo cruelly
 Os wrought thes Jewes wild !
 ffewe 3eres past Herod the kinge
 Put to deth many zonglinge,
 And many moders child,
 Here in the land of Israelle ;
 But of such cruelté harde ye never telle
 Ose done was one fridaye,
 When so grete rigore and tyrannye
 Was in their hartes to garre hym dye,
 Which was so graciose aye.
 Abelle and Josephe wer gude and graciose,
 But their dedis were not so gloriose,
 Nor of so virtuose kynd,
 Ose of hym which, in his humanitee,

Wrough grete myracles in his divinitee,

Als ye may calle to mynd;
ffor alle his werkes so welle devyside,
Emange tham thus to be dispised,

And with cruelty slayne!
Ales! when I remembere his woo,
Scantly may I speke or goo,

In harte I have suche payne!
I have bought here oyntment precieuse
To enslave his body most graciose,

To do it reverence:
My sister Cleophe saide that shee
To the sepulchre wald goo with mee,
And doo hir diligence.

Of the thrid day this is the mornynge,
And of my dere master yit herd I nothinge.

Wherfor I am most hevee!
Alese! felishipe her is noone!
Rathere then I faile I wille go alone:
A! dere Lorde, your mercee!

Secund Marye commys in, and sais,

A! my harte, what thou art faynt!
How longe shalle we thus mak complaynt?
So sorowfulle tym never was!

When shalle comforth com of our desire?
What woman is this that lyes here?

It is Mawdleyne, alese!
Sister Mawdleyne, why waile ye on this wise?
Gud sister, we pray 3ou stand up and arise!

Comforth yourself wyslye!
Mawdleyne. Off your commynge, sister, I am glade,
I-wise I know welle that 3e be sadd,
Ye have cawse os welle os I!

Secund Marye. Ther is no gud creatur dar I saye,
But inwardly sorowe he may
And compleyn bitterelye:

To remembere the felle torment,
And cruelle payne of this innocent,
Which levit so vertuoslye.

Of his meknese hymself he offred,
Whatsoever payn to hym was profred,
This lambe God sone is free;
Nothinge ragid he ne was unpaciente,
But ever most mekly tille his payne he went,
With bayne benignitee!

ffrom the tym of Abrahame,
 And that our faders from Egip came,
 Or when sorow was maste,
 I am suere was never day so piteouse,
 So doolfulle and so dangerouse,
 Ose Friday that is paste;
 When alle the crueltye was owtsought,
 To distroy hym made alle thing of noght,
 To sloo hym that gyves life.
 Owt of my mynd this never goo shalle,
 That for man diete the maker of alle,
 By his manhed passyve.

Mawdleyne. So doolfulle a day was never befor this !
 But go we to the monyment where his sepulcre is,
 To anoynte his body there.

Secund Marye. Sister, I com for that sam intent,
 Ther is nothing can me better content,
 To go I have no fere.

Mawdleyne. Then, gude sister, lat us goo devowtlee.

Secunde Marye. Abide, yonder comes Marye Jacobee,
 I trow with us sho wille goo.

Thride Marye comys in.

O gude sisters, howe is it with 3owe ?

Mawdleyne. A ! dere sister, never soo eville os nowe.

Thrid Marye. Gud Mawdleyne, say not soo ;

This is the thrid day 3e remember welle.

Mawdleyne. The bot of my master and lorde I here not telle,
 Therfore I can not cease :

We were goynge to monyment,
 Wher os lyeth that swete innocent,—

 Loo here ! oyntmentes of swetnese !

Thrid Marye. Gude sisters, on yow shalle I wayte.

Secunde Marye. Then let us tak the way furth strayte.

Mawdleyne. Sisters, I perceyve the place is her bye,
 Lat us ordeyn our oyntmentes accordinglye,

 With alle humylité :

Here lyes he that was mercifulle to synners alle,
 Here lyethe he most piteouse when we did calle !

 Com nere, sisters, and see.

Loo, here is the place wher the body was laid,
 Which borne was of a virgyn and a cleyne maid,

 Tille honour it grete cawse have wee :

Gud sisters, be we not affrayd

 To do hym reverence and dewtee.

Here he lyeth whose lif surmountes alle other,

Which rayسد from deth to lyve Lazarus my brother,
 Now a levinge man !
 He lyese here, which by hys powre devyne
 In Chana Galilee turnyde water to wyne,
 Ose many testyfy can.

The angelle spekes,

Whom seke ye, women sanctifiede ?

Three Maryes togider sais,

Jhesus of Nazareth crucified,

The redemer of mankind !

Angelle. He is resyne, he is not here ;

To his discipules he shalle apere,

In Galilee thay shalle hym fynd !

Mulier, quid ploras ? Woman, why wepis thou soo ?

Mawdlen. ffor myn harte is fulle of sorow and woo ;

My Lorde, that was the kinge of blisse,

Is takyn away, I wat not wher he is.

Angelle. Com hidere, woman, approche mor nere :

Be of gude comfurth and of gud chere,

ffor so gret cawse ye have ;

He that ye seke so beselye,

With gude mynd so faythfullye,

Is resyn here from his grave !

The son of Gode, in his humanité,

Sufferde deth, and, by his divinitee,

Is resyn the thrid daye !

ffor redemption of man was he borne,

Displayede on the crose, and alle to-torne

In righte piteose araye !

The batelle is done and victorye renuyd,

The grete enmy of man therby is subduyd.

That most hatid mankynd ;

Com hidder, and behold with your eye

The place where the body did lye,—

Be joyeos now of mynd !

Loo, here is the cloth droppid blud,

Which was put on hym takyn of the rud,

Ose yourself did see ;

ffor a remembraunce tak it yee,

And hy yow fast to Galilee,

ffor ther apper shalle hee.

Mawdleyne. Yit must myn herte wepe inwerdelye,

Yit must I mowrne contynuallye,

Myndinge my master dere !

O what myn harte is hevy and lothe,
 When I beholde this piteose clothe,
 Which in my hande is here !
 This cloth with blude that is so stayned,
 Of a maydens child so sor constraynid,
 On cross when he was done !
 O rygore unright ! O crueltee !
 O wikkit wylfullenese ! O perversitee !
 O hartes harde os stone !
 To put to deth a lamb so meke,
 Welle may the teres rone down your cheke,
 Welle may your hartes relent ;
 Myndinge the payn my lorde and master felte,
 O in my body my herte now dothe melte !
 To dy I were content !

Secund Marye. Sister Mawdlen, to blame ye are,
 With this dedly sorow yourself to marre,
 Yourself thus to torment !

Ye torment yourselfe and crucifye,
 Ye have cawse to tak gladnes, and whye,
 Ye have prove evident :
 That your master and oures by his Godly myght
 Is resen from deth to lyfe, an angelle bright
 Schewes thes tidinges tille us ;
 And shewed us the place wher his body laye,
 Which is not ther, for-thi let passe awaye
 Our sorow most grevouse.

Thrid Marye. Sister Mawdleyne, in your hart be stable,
 We shalle here tidinges right comfortabille,
 And yit I trust shortlye ;

ffor that is suth veritabille,
 Saide so afore suthlye.

Mawdleyne. A ! A ! sisters, my slewth and my negligence,
 I have not don my dewty ne my diligence,
 Ose unto me did falle :

At my masters sepulcre if I hade gifen attendaunce,
 And waytid wisely with humble affiance,

Os I was bounde most of alle,
 I shuld have seyn his uprisinge gloriose,
 Of my swete lorde of the which desirose

I am, and nedes must bee.
 Alese ! sisters, I was to tidiose

That holy sight to see !
 Than I shuld have had comforth uncomperabille,
 Of the which joye to speke I am not abille,

Than I hade seyn my Lorde

To have resyn from his sepulture,
 With his bludy woundes of hym I had bene sure!

Ales! when I record

How I myghte have had a sight of your presence,
 Who then aught of verrey congruence

To be mor glad than I?

Which ye have callid by your grace onlee,
 Beynge gretist synner unto your large mercee,

And that most curtesly :

Whoso wille not wayte when that tym is,
 When faynest he wold thereof shalle he mysse,

So it faris by mee :

O wold to God I had made more haste!

My slewthfulle werke is now in wast,

3it, gud Lord, have thou pitee!

When Symon to dyner did hym calle,
 Amonges the gestes and straungers alle,

With meknese soberlye,

I com in with mynde contrite,
 ffor I hade levid in fowlle delite,

In syn of licherye!

Notwithstandinge the gret abhomynatioun

Of my grete synnes, fulle of execratioun,

Yit of his benignté,

As with alle mercy he was replete,
 He sufferte me with teris to wesh his fete,

Loo! his mercyfulle pitee!

My synfulle lippes which I did abuse
 To towch his blessit fleshe, he wald not refuse,

And ther right oppenlye,

Off his most piteouse tendernese,
 The pardone of my synnes and gret excesse,

He gave to me hoolye,

How may I wringe, both wepe and wayle,
 Myndinge on Friday his gret bataile,

He had on crosse of tree :

And tuk opon hym for us alle,
 To overcom the fend that made us alle,

A! sisters, welle mowrne may wee!

Secunde Marye. Sister Mawdleyne, it is bot in vayn,
 Thus remedillesse to mak compleyn,

Therfor it is the best,

Ych on of us a diverse way to take;
 His apperinge joyfulle may us make,

And set our hartes in reste.

The thride Marye. Ye, to sek and inquire let us hast and hye;

Sister Mawdlene, this is next remedye,
 And therefore departe wee.
Mawdleyne. O Lorde and master! help us in hye
 To have a sight of thee.

Tunc exeunt hæ tres Mariæ. Petrus intrat flens amare.

O allmyghty God, which, with thyn inward ee,
 Seest the depest place of mannys conscience,
 And knowest every thinge most cler and perfitlee,
 Have mercy, have pitee, have thou compatiencie!
 I confesse and knowlege my most gret offence,
 My fowle presumptioun and unstabilnetse,
 Let thi mekille mercy overflowe my synfulnesse,
 And yit I knaw welle,
 No erthly thinge can telle,
 Nor 3it it expresse!
 My fawtes and gret syn,
 Which I am wrappid in,
 With dedly hevinesse,
 Ther may not be lightly a greter trispesse,
 Then the servaunt the master to denye,
 His owne master, his own kind master, alesse!
 I make confessioun here most sorowfullye,
 That I denyed mayster and that most unkindlye!
 ffor when thay did enquire, if that I did hym knoo,
 I saide I never sawe hym, alesse! why did I soo?
 With teres of contritioun,
 With teres of compassioun,
 Welle may I mowrnyng make!
 What a fawte it was,
 The servaunte, alas!
 His master to forsake!
 When his grace callid me fro wardly besines,
 And of a poore fishere his discipule chas mee;
 I was callit Symon Bariona, playnly to expresse,
 But he namid me Petrus,—Petra was hee,
 Petra is a stone fulle of stabiltee,
 Always stedfaste, alase! wherfor was I
 Not stabille accordinge to my nam stedfastlye?
 O my febille promesse!
 O my gret unkindnesse!
 To my shame resarvyd:
 O mynde so unstable,
 Thow hast made me culpabille,
 Deth I have deservyd:
 It plesid thy gudnese gret kindnese to shew mee,

Callinge me to thi grace and gudly conversatioun,
 And when it pleasid thi Godhed to tak but three
 To beholde and see the highe speculatioun,
 Of thy Godly majesty in thy transfiguratioun,
 Thy specialle grace did abille me for one,
 With the gud blessid James and thi cosyn John,
 Alese ! that I was so unkind
 To hym, so tender of mynd
 To me most unworthye !
 Alese ! the paynes ar smarte,
 Which I fele at my harte,
 And that so bitterlye :
 O Lorde, what example of meknesse shewed yee !
 On Thursday after supere it pleasid your grace,
 To wesh your servauntes fete who ever are did fee,
 More perfite me knese shewet in any case,
 I myself was present in the same place ;
 Alese ! of myself why presumyd I,
 Consideringe your meknesse don so stedfastlye,
 A ! myn unkinde chaunce,
 When it commys to remembraunce,
 In my mynde it is ever :
 I fele owt of mesure,
 Dedly payne and displeure,
 That I can not dessevere :
 O mercyfulle Redemer, who may yit recounte,
 The paynes which thiself for us did endure :
 Unworthy if I were, I was with the in the mount,
 Where thou swet bludy droppes man saule to recure,
 In that gret agonye I am right verrey sure
 Stony hartes of flint thou wald tham have mevid,
 Seynge thy tendernesse to man by the relevid.
 O that passion was grete,
 When blud droppes of swet
 Ran downe apace.
 That was excedinge payne
 In every membre and vayne,
 As apperit by his face.
 Of Judas thow were betrayede by and bye,
 Which was thy discipulle and familiere with the,
 It grevid the more, I knew it certanlye,
 He was fede at thi burde of thi benignitee :
 And 3e were betrayede by his iniquitee ;
 Yf a straunger had don that dede so traytouse,
 It had beyn mor tolerabille and not so grevowse.
 David did say in prophecye

"Homo pacis meæ in quo speravi
 Supplantavit me."
 O Lord, your pacience may be perceyvid,
 Which suffert so to be betrayed
 Of Judas, woo is hee !
 fulle of wo may I bee sorowfulle and pensyve,
 Complenyng and wepinge with sorow inwertlee,
 And wep bitter teres alle the days of my life,
 Myn unstabille delinge is ever in myn ee.
 I saide I wald not leve my master for to dee,
 He said I shuld forsak hym or the crok crow thris,
 But I was presumptuose, unaware, and unwise !
 Afterwerd, when hee
 Lokid upon mee
 With a myld cowntenaunce,
 Ose he stude on the ground,
 Emange his enmyse bownd,
 O I wepit abundaunce !
 Then my teres continually
 Ran down most sorowfully,
 And yit thay can not cesse !
 How may I cesse or stynte ?
 Yf my harte wer of flinte,
 I have caus to wepe dowllese !
 O caytife ! O wofulle wreche !
 From thy harte thou may feche
 Sore and sighes depe :
 O most unkind man,
 What creatur may or can
 The from sclauder kepe.
 To forsake thi master so tender and so gude,
 Which gave to the the keyes of alle holy kirke ;
 And morover for thy sake shed his owne blud,
 O synfulle caytife, now aught I sore tille irke !
 Ales ! John, why did not I
 ffolow my master so tenderlye,
 Os 3e did, to the ende ?
 But for ye delt soo stedfastlye,
 My master gave you Marye
 To kep in your commend.
 Yf this dedly woo and sorowe
 Endure with me unto to-morowe,
 Myn hart in sunder wille breke !
 Now, Lorde, for thi tender mercyes.alle,
 Reconcytle me to grace and to thi mercy calle !
 Ales ! I may not speke !

Et sic cadit in terram flens amare. Andreas frater Petri dicit,

A! brothere Peter, what nedes alle this?
 I se welle good cowncelle wille yow mysse,
 Dry up your teres and rise!
 Comforth yourselfe, I require yow and praye,
 We shalle have gud tidinges, this is the thrid day,
 Sorow not in this wise.

Johannes Euaungelist. Stand up, gud brothere, and mesar
 your hevynese,

This great contritioun of your hart dowllese
 To God is plesant sacrifice.

Petrus. A! gud brethere Andrewe and John,
 Was never creatur so wo begone

Os I wrech most unwyse!
 ffor rememberinge the infinite gudnese
 Of my Lorde, and my most unkyndnese
 Don so writchitlye,

At my hart sorow sittes so sore,
 That my dedly payne encreases mor and more;
 Alese! my gret folye!

Andreas. Gud brother Peter, yourself 3e comfort,
 Ther is none of alle bot comfurth may he hafe,
 ffor emonges us agayn our Lorde shalle resorte,
 By his Passioun his purpasse was mankind to save.
 This is the thrid daye in which from his grave

He shalle arise fro deth, I have no dowte,
 Therfor lett comfurth put this sorowe owt!

Brothere Peter, thee verrey truth to saye,
 ffew of us alle hade perfit stedfastnesse,
 But sumwhat dowtid and wer owt of the waye,
 Notwithstandinge of his Godhede the clernesse,
 Shewed by his miracles with alle perfitnesse.

And yf ye remember, brothere, in his last oblatioun,
 He spak of our unstabilnesse and of his desolatioun.
 Saynge "Omnes vos scandalum patiemini,"

Alle ye shalle suffer sclaunder for me,
 Os who say ye shalle forsak me a lonly,
 The hirdman shal be strikyn, and the flokk, which
 we bee,

Schal be disperbilit and away shalle flee!
 Loo! gud brother Peter, he knew our frealtés alle,
 Our gude master is mercifulle and graciouse withalle,
 And yow, brother Peter, the most speciali
 Hase cause of comfurth, for of his church the hed

He chace you by order by his grace frelye.
 ffor-thi from your harte put this fere and dred ;
 Yf ye remember he said to yow in dede,
 "Thy faith shalle never faile whatsoever befall,"
 Therfor have gud hope and comforth specialle,
 Ye askit hym ons a whestioun wherwith he was content,
 " How oft to your brother synne ye shuld relese"—
 Ye thought vij. tymes were verrey sufficient,
 But he said "sevynty tymes and vij. ye suld forgif
 dowtelese,"
 A gret now[m]ber it plesit hym tille expresse ;
 The gret frely of man he saw in his Godly mynd,
 ffor-thy for your trispace pardon may ye find ;
 Howbeit of yourself to presume to blame ye were,
 Man that is freale of hymself suld have fere ;
 Your pennaunce contritioun acceptabille must bee,
 Ther for in your harte rejoye ye may be fayne,
 Rememberinge he has put in gret auctoritee,
 That he has saide ons he wille never calle agayne.
 " Quodcumque ligaveris," he said, thes wordes ar
 playne,
 And gave yow tho keyes of hevyne and of helle,
 So to lowse and to bynd this can we alle telle.
Johannes Evangelista. Gude brother Peter marke ye welle
 and note
 The wordes of Andrewe beyn sadd and ponderose,
 In your conscience I know welle is noȝt so great mote,
 But that mercy may clere it of hym that is so graciose.
 Peraventur it was the wille of our master Jhesus,
 That ȝe shuld not be present his passioun to see,
 Which he hade on the hille in the most crueltee ;
 Peter, if ye had seyn your mastere at that poynt,
 I trou that syȝt had beyn to hevy to yow tille endure,
 He had torment apon torment in every vayn and joynt,
 He was so harde naillet to that paynfulle lure ;
 His flesh that was so tender born of a mayden pure,
 And was wont to be towchid with virgyns handes swet,
 Was al to-torn most piteosly from hede to the fet :
 When his body was halid and stritchid with ropes,
 To caws his armes and fet to the holes extend,
 Then the nayles dreffyn in and of the blude dropes
 Ran owt so plentuosly, his wille it was to spend,
 Alle his precios blude mannes sor tille amend,
 Withowt complent he suffert the nayles and the spere,
 But gretist payn that he had was for his moder dere.
 He sufferd patiently,

To be betrayed unkindly,
 To be accusid falsly,
 To be intreytid cruelly,
 To be scornynnd most dedenynglye,
 To be juged wrongfully,
 To be dampnyt to deth dolfully,

With other paynes sere !

To be crucified piteosly,
 To be woundid universally,

With scourges, nayles, and spere.

ffor thes causes he wald be born of a maid most obedient,

Now the gret rawnsom is paied which was requirid,
 ffor redemptioun of man of the fader omnipotent,

The tyme of desolation is now expirid,

The tyme of grace is commen so longe of us desirid,

Hevyn 3eates so longe closid for gret syn,

Our Saveyour gafte yow the keyes to open and to lat in,

He knew welle for his deth we shuld be afrayed,

And therfor ose 3e remembere he told us afore,

His Godhed saw welle that we shuld be dismaid,

Of his resurrection he comfortid us therfore,

He saide he shuld arise and live everemore,

This is the thride daye, therfor dowl nothinge,

But shortly we shalle here of his gloriose uprisinge.

Brother, I wold tarrye with yow longe here,

But nedes I must go to the virgyn mylde,

Most sorowfulle is hir hart, most hevye is hir chere,

Alle joye and comfurthe from hir is exile!

Alle hir remembrance is of hir dere childe!

My master assignyt me to gyve hir attendance,

And that is my dewtye with alle humblye observaunce.

Hir sorow increacyse aye,

As welle nyght os daye,

In most piteouse araye,

ffor I dar say suerlye,

Sen hir son was betrayed,

And in his grave layde,

The maid hase me dismaide,

ffor sorow inwerdlye!

That sho nowther tuk rist ne slepe,

Ne from hevynese hirself cowth kepe,

But evermore stille dose she wepe;

That I am verrey sure,

Hartes harder then stone,

Wold be mollyfyed anone,

And melte to see hire mone,

That sho dose endure :

To hire hir mourn so moderlye,
 To se hir wep so tenderlye,
 Alle myn hert it fayles :
 Now she spekes of the scornes,
 Now she remembers the thornes,
 And the grete sturdy nayles !
 Now she spekes of his pacience,
 Now she myndes his obedience,
 That unto deth was ;
 Now of his visage spekes shee,
 Defilid with deformyté,
 Of fowlle spittinge, alas !
 Now of his woundes dos she speke,
 And of the spere which did breke
 Hir sonnes blessid sid ;
 Thus is she alle comfurthlesse,
 Replet with alle dulfulnesse,
 Therfor I may not bide :
 As for this tyme I wille departe,
 Brother Peter, be of gud harte,
 ffor other cause have ye none !
 Now farwelle for a starte,
 I shalle 3ow mete anone.
Peter. Praye fore me, brother, for Godes sake.
Johannes Evangelista. Brothere, to yow no discomfurth take,
 But truste ever faithfullye,
 We shalle have comforth 3oure sorowe to slake,
 And that I trust shortlye.

Tunc exit Johannes et dicit Petrus,

Brothere Andrewe, God reward 3oue ever speciallye,
 ffor John and ye, with youre swete wordes of con-
 solatioun,
 Hase easid my mynd with comforte stedfastlye ;
 I am in trewe faith and hope without desperatioun,
 In my saule now havynge spirituelle jubilatioun,
 Trustinge on the mercy of my master and lord,
 Of whose infinite gudnese I shall ever record :
 Let the dew of mercy falle upon us !
 Ostende faciem tuam et salvi erimus !
 Schewe thy powere, gud Lord, and to us appere,
 Let beames of thi grace approche to us nere,
 Super nos writchit synners !

Intrat Maria Magdalena.

O I, writchit creature, what shalle I doo ?

O I, a wofulle woman, whidere salle I goo ?

My Lorde wher shalle I find ?

When shalle I se that desirid face,
Which was so fulle of beuty and grace,
To me the most unkind ?

I have sought and basely inquerid
Hym whom my harte alleway has desired,
And so desiries stille !

Quem diligit anima mea quæsivi,
Quesivi illum et non inveni,

When shalle I have my wille ?

I have sought hym desirusly,
I have sought hym affectuosly,

With besines of my mynd ;
I have sought hym with mynd hartely,
The tresure wherin my hart dose lye,

O deth, thou arte unkind !

On me use thou and exercise
The auctorité of thyn office,

My bales thou may unbind !
What effence, Deth, have I don to the,
Which art so over unkind to mee ?

Nay, nay, Deth, be not soo !
ffiliæ Jerusalem, wherof ye goo ?
Nunciate dilecto meo,

Quia amore langueo !
Of Jerusalem the virgyns clere,
Schew my best love that I was here,

Telle hym, os he may prove,
That I am dedly seke,
And alle is for his love !

Jhesus intrat in specie ortulani dicens,

Mulier, ploras, quem queris ?

Wooman, why wepis thou ? whom sekess thou thus ?

Telle me whome thou wald have.

Mawdlene. I sek my master and swete Lorde Jhesus,
Which hir was layd in grave.

Jhesus. Woman, thou mournest to piteoslye,
And compleynist the most hevilye,—

Thy mynd is not countent !

Thyn hart is trowblit welle, I see,
Alle fulle doloruse, os thinkes mee,

Thou has not thyn intente !

Maudleyn. Myn intent that knawes hee,
On whom my hart is set and ay shal bee,

Gardener, I yowe praye,
Schew unto mee, if ye can,
Yf that ye did see here ony man
Tak his body awaye.

Jhesus dicit " Maria !" Mawdleyne answers " Raboni !"

Jhesus. Noli me tangere!
Mary, towche me not now,
But into Galilee go thowe,
And to my brether saye,
And to Peter which sorowfulle is,
That I am rescue from dethe to lif ay in blisse,
Renyng perpetuallye!
Exhort tham to be of gud chere
And hastely wylle I to tham apere,
To comfurth joefullye. [*Exit Jhesus.*

Mawdleyne. O myn harte, wher hast thou bee?
Com home agayn and leve with mee,
My gret sorow is past!
Now may thou entone a mery songe,
ffor he whom thou desirid so longe
I have foun now at laste!
I thanke your grace with hert intere,
That of youre gudnese to me wald apere,
And make my hert thus light.

Secund Marye intrat cum tertia.

Soror, nuncia nobis:

Gud Mawdleyne, sister, how standes with yow?

Mawdleyne. Dere sisters, never so welle os nowe,
ffor I have hade a sight

Of my lorde and master to my comfurth speciale,
To his godhed I render thankes immortalle,

Os I am bound of dewtee!

Thrid Marye. It apperis, suster, by your countenance,
That the gret sorow is owt of remembraunce;

And so by your sawe gret cause have yee.

Mawdleyne. I have gret cause, sisters, I know it welle,
ffor of my joye he is the springe and welle,

And of my lyfe sustenance.

Secunde Marye. Have ye seyn our Lord, sister, are ye sure?

Mawdlene. Sister, I have seyne my gretist tresure,

My hartly joye and plesaunce.

Thride Marye. A! sister, gret comfort may your hart inflame.

Mawdlene. 3e, gude sister, he callit me *Mary* by my name,
And spak with me homlye.

I saw hym bodely, in flesh and bloode,
Oure Redemere, which for us hang on the roode,

He shewed hyme gracioslye.
And bade me go to his disciples sone,
Thanne to certifye of his resurrectioun,
And so wille I shortely doo.

Secunde Marie. A! A! Mawdleyne, right happée ye were,
Ye spent not in vayn so many bitter tere,
Gret grace is lent yow too.

Tunc venit Ihesus et salutatur mulieres istas tres. Tamen mulieres nil dicunt ei, sed procidunt ad pedes ejus.

Avete! hayle, blessit women leve,
My blessinge here I youe geve,
Let sorow no more youre harte meve,
But have comfort allwaye.

I am resene fro deth, so may he telle,
I have deliverit my presoners frome helle,
And made tham sure for aye!

Mawdleyne. Now, gud sisters, be no more sadd,
Ye have cause os welle os I to be gladd!

Oure Lorde, loo, of his gudnese,
Of his heghe and godly excellence,
Haves shewede us here his joyefulle presence,
With wordes of swetnese!

My wordes wer not fantasticalle, sister, yee see!
I told youe no lesinge, sisters, report mee
Ye have seyn with your eye.

Thrid Mary. Oure spirites bene revivid, our hartes beyn light!
O Mawdleyne, this was a gloriose sight
Eschewed to us gracioslye!

Secund Marye. Blessid be that Lorde! blessit be that kinge,
That haves comfurth us thus with his uprisinge
So sone and glorioslye!

Mawdlen. Susters, in joye of this joyfullenese,
A songe of comforte lete us expresse,
With notes of armonye.

Tunc hæ tres cantant id est Victime Paschalis totum usque ad in cantifracto vel saltem in pallinodio.

Tunc occurrent eis apostoli, scilicet, Petrus, Andreas, et Johannes, cantantes hoc, "Dic nobis Maria quod vidisti in visu." Respondent mulieres cantantes, "Sepulcrum Christi vinctum" etc. usque ad "credendum." Apostoli respondentes cantant "Credendum est magis soli Mariæ veraci, quod vides

turbe fallaci." *Mulieres iterum cantant "Scimus Christum surrexisse vere."* *Apostoli et mulieres cantant quasi concredentes, "Tu nobis, Christe rex, misere. Amen!"* *Post cantum dicit Petrus (sufficit si cantentur eisque notis et cantantur ut habetur in sequentia predicta),*

Petrus dicit post cantum,

How is it now, Marye, can ye telle
Any newes which may lik us welle?

Blithe is youre countenance!

Mawdleyne. Peter, in youre mynde be fast and stable,
I can shew youe tydings most comfortable

Trust it of assurance

Petere. Gude Mary, of hym I wold knowlege have.

Mawdleyne. Peter, oure master is resyn from his grave

He apperit unto us three

In fleshe and bone in a gloriose wise;
He hase restorid Adam and his into paradise,

Which were in helle captivitee.

Peter. God graunte youre wordes war not in vayne!

Mawdlene. Peter, that I saye is trew and certayne,

And therfor dowt no more.

Secun Marye. Brother we saughe our Lord face to face;
He apperit to us in this same place,

And bad as mowrne not so sore.

Thride Mare. He bade us testify and telle
That he was resyne in flesh and felle,

And dy he shalle no more.

Petrus. A! Mary, gret grace to youe is lent,
To whom our Lord was so content

Befor other tille apere.

Mawdlen. He said ye alle shuld see hym in Galilee;
And, Peter, youreselfe expreslye namyd hee,

Therfore be of gud chere.

Andrew. Yit to his sepulcre lat us go and see,
To satisfye our myndes from alle purplexitee.

Peter. So cownsele I we doo.

Tunc ibit precurrens Johannes dicit,

Brothere Peter, com hither and behold!

It is no fabille that Marye us hase told,

This thinge is certen, loo!

How say ye? brother, be ye satisfied?

Petrus. Brothere John, I am fully certified

To gife credens her too.

Now shalle the suth be veriefied?

Of hym that most may doo.

O myche ar we bound gud Lord to your highnes!
ffor us wer ye born and also circumcised,
ffor us were ye tempid in the wildernese;

Now crucyfyed to deth most shamfully dispised,
Yit alle this gude Lorde had us not sufficyed,
But ye had resene fro deth by your godhed gloriuse,
Your resurrectioun was most necessarye for us,
Youre meknese suffert deth for our salvatioun,
And now are ye resen for oure justificatioun;
Youre name ever blessit bee!

Andrewe. This resurrectioun to alle the world is consolatioun,
ffor of oure fayth it is trew consolatioun,

Approved by his divinitee.

Johannes Evangelista. Brether, joy and comfurth, and inward
jubilatioun,

And gostly gladnese in us alle encrease may;
We have passid the tyme of dole and desolatioun,
And also I am sure, and right wille dare I saye
The joyfulle tresure of our hart we salle se this daye;
Honour, joy, and glory, be to hym without end,
Which after sich sorow comfurte can send!
To laude and prayse hym lat us be abowt,
To love hym and lofe hym and lawly hym lowt,
With mynd and mowth devowtlye;
Ther, brothere, with joyfulle harte,
And devowt sisters, in your parte,
Entone sum ermony.

*Tunc cantent omnes, scilicet, "Scimus Christum." Vel
aliam sequentiam aut ymnum de Resurrectione. Post cantum
dicit Johannes finem faciens,*

Loo, downe fro hevyne evermor grace dos springe,
The gudnese of God is incomperabile yee see;
Her was sorow and mournynge, lamentacion and wepinge,
Now is joy and gladnese, and of comfurth plentee;
Joyfully depart wee now owt of this place,
Mekly abidinge the inspiratioun of grace,
Whiche we belefe
Schalle com to us this nyght.
Now farwelle every wighte,
We commend yow alle to his myght
Which for us suffert grefe!

Explicit.

Hull.

VERSES ON POPE JOAN.

From the Cotton MS. Nero. D. xi. fol 95, (Wyntown's Chronicle) of the
fifteenth century.

*Off a pape that was than,
Johan be nayme, and was woman.*

Qwhen this pape Leo was dede,
A woman occupyde that stede,
Twa 3here ful as pape and mare ;
Scho was to wanton of hire fayr.
Scho was Inglis of nacioun,
Richt willy of condicioun ;
A burges douchtyr and his ayre ;
Prewē, pleyssande, and richt fayr.
Thai callit hir fadyr Hob of Lyme ;
Fra fader and moder and al hir kyn
Withe hir luf scho past of lande,
A woman 3onge tyl eylde growande,
And at Athenys in to study
Scho bade, and lerit ithandy,
And nane persawit hir womanne,
Bot al tyme kythit hir as a manne,
And callit hir self Johan Magwictyne,
3ha wit 3he wul a schrewe fyne.
Same agane fra Grece to Rome,
As a solempne clerk scho coymme,
And had of clergy sic renowne,
That be concorde eleccioun
Pape sche was chossyn there ;
3it fel it that hyre cubiculare
By hyr lay, and gat a barne,
That al hir clergy canythe not warne.
In til procession on a day
As scho past in til the waye,
Hir childe il al suddandly
Trawalit hir sa angrely,
That suddandly thar was scho dede,
And endit in that ilka stede,
Witheouetyn prayer, orisoun,
Or ony kyn dewocioun ;
And but al other honesté,
Solempne or in preweté.
Benedic pape next that wiff
Was twa 3here pape in til his liff.

Ty.

NOTES OF POSSESSION.

It was a common custom in early times for owners of books to write in them metrical notes of their right to possess and keep them. The following are a few of such scraps. I may mention that the earliest *printed* book-plate that I know of, is inserted in the MS. Claud. D. vii., being that of Sir Henry Savile, the celebrated Antiquary and Historian.

From MS. Ashm. 59, of the fifteenth century.

Yee that desyre in herte and have plesaunce
 Olde stories in bokis for to rede,
 Gode matiers putt hem in remembraunce,
 And of the other take yee none hede ;
 Byseching yowe of your godely hede,
 Whane yee this boke have over-redde and seyne,
 To Johan Shirley restore yee it ageine.

From MS. Harl. 1251, written by the Countess of Worcester, about the year
 1440.

And I yt los, and yow yt fynd,
 I pray yow hartely to be so kynd,
 That yow wel take a letel payne,
 To se my boke brothe home agayne.

Thys boke is one,
 And God's kors ys anoder ;
 They that take the ton,
 God gefe them the toder.

From MS. Bib. Reg. 18, A. xvij., of the fifteenth century.

He that stelys this booke
 Shul be hanged on a hooke.
 He that this booke stelle wolde,
 Sone be his herte colde.
 That it mow so be,
 Seith *Amen* for cherité.

Qui scripsit carmen,
 Pookefait est sibi nomen.
 Miller jungatur,
 Qui scripsit sic nominatur.

From MS. Harl. 45, of the fifteenth century.

If ony persone stele this boke,
 He shal be hongyd by a hoke,
 Or by the necke with a rope.

From MS. Addit. 10836, temp. Hen. vii.

This is the boke of William Tucke,
Christ graunte to hym yn erth good lucke;
And or he dye to send hym grace,
In Hevyn so hye to purchase a place.

From MS. II. vi. 4, in the Public Library of Cambridge, a breviary of the
fifteenth century.

Where from ever thys boke be com,
Yt ys Wylliam Barbors off Newe Bokenham.
Who-so-ever thys booke fynde,
I pray hym have thys in hys mynde;
For Hys love that dyed on tre,
Save thys booke and bryng yt to me!—
Wylliam Barbor off newe Bokenham.

From MS. Harl. 3118, of the time of Henry VIII.

Thomas Beech is my name,
And with my pen I write the same;
Yf my pen had been better,
I would have mended it everey lettere.

From a printed book formerly in the possession of John Flamstead, the
celebrated Astronomer.

John Flamsteed his book,
In it he doth often look.

From a copy of Recorde's "Grounde of Artes," in the possession of
Mr. Maynard.

Hic liber mihi pertinet,
Denie it who can?
Ad Jacobum Parsons,
A verie honeste man.
In Gravesendia
He is to be founde,
Si non moveatur,
And laid in the grounde.
1674.

Hull.

MORAL SONGS.

From MS. Sloane, No. 2593, fo. 54, r^a. written about the reign of Henry VI.

God be wyth trewthe qwer he be, I wolde he were in this cuntré.

A man that xulde of trewthe telle,
Wyth grete lordys he may not dwelle,
In trewe story as klerkes telle,
Trewthe is put in low degré.

In laydyis chaumberes comethe he not,
Ther dar trewthe settyn non fot;
Thow he wolde, he may not
Comyn among the heye mené.

With men of lawe he hajt non spas;
They lovyn trewthe in non plas;
Me thinkit they han a rewly grace
That trewthe is put at swyche degree.

In holy cherche he may not sythe,
Fro man to man they xuln hym flythe,
It rewit me sore in myn wytte,
Of trewthe I have gret peté.

Relygius that xulde be good,
If trewthe cum ther, I holde hym wood;
They xuldyn hym rynde cote and hood,
And make hym bare for to flye.

A man that xulde of trewthe aspye,
He must sekyn eslye
In the bosum of Marye,
For there he is for sothe.

fol. 54, r^a.

Man, be war, be war, be war, and kep the that thou have no car.

Thi tunge is mad of fleych and blod,
Evele to spekyn it is not good,
But Cryst that deyid upon the rood
So 3yf us grace our tungen to spare.

Thi lyppis arn withoute bon;
Spek non evyl of thi fon;
Man, I rede, be Seynt Jon,
Of evyl speche that thou be war.

Quan thou seyst thi evyl seying,
Be it of eld, be it of 3yng,
Among many men thi speche may spring,
And make thin herte of blysse ful bare.

Therfore I telle the, be seynt Austyn,
 Ther xal non man of evele speche may wyn
 But sorwe and schame and meche syn,
 And to his herte meche care.

Prey we to God and seynt Margerete!
 That we mowun our tungen kepe,
 Qwether we wake or slepe,
 And our body fro evele fare.

fol. 56, r°.

Man, be war er thou be wo, think on pride and let hym goo.

Pryde is out and pride is ine,
 And pride is rot of every synne,
 And pride will never blynne,
 Til he haȝt browt a man in woo.

Lucyfer was aungyl bryȝt,
 And conquerour of meche myȝt,
 Throw his pride he les his lyȝt,
 And fit down into endeles woo.

Wenyst thou for thi gaye clothing,
 And for thin grete othis sweryng,
 To be a lord or a kyng?
 Lytil it xal avayle the too.

Quan thou xalt to cherche glyde,
 Wermys xuln ete throw thi syde,
 And lytil xal avayle thi pride,
 Or ony synnys that thou hast doo.

Prey to Cryst with bloody syde,
 And othere woundes grille and wyde,
 That he for-ȝeve the thi pryde,
 And thi synnys that thou hast doo.

fol. 76, v°.

I may seyn, and so mown mo, that in semenaunt goth gyle.

Semenaunt is a wonder thing,
 It begylt bothe knyȝt and kyng,
 And makit maydenys of love longyng;
 I warne ȝou of that gyle.

Semenaunt is a sly peyntour,
 It florchyt and fadit in many a flour,
 And makit wommen to lesyn here bryte colour,
 Upon a lytil qwyle.

In semenaunt be thinges thre,
Thowt, speche, and prevyté,
And trewthe xuld the forte be,
It is hens a .m^l. myle.

Trewthe is fer and semit hynde,
Good and wykkyt it haȝt in mynde,
It faryt as a candeale ende,
That brennit fro half a myle.

Many man fayre to me he spekyt,
And he wyste hym wel be-wreke,
He hadde we levere myn hed to-breke,
Than help me over a style.

God that deyid upon the cros,
 Ferst he deyid and sythin he ros,
 Have mercy and peté on us,
 We levyn here but a qwyle.

fol. 77, r^o:

Kep thi tunge, thi tunge, thi tunge, thi wykyl tunge werkit
me woo.

Ther is non gres that growit on ground,
 Satenas ne peny round,
 Wersse then is a wykkyd tunge,
 That spekit bethe evyl of frynd and fo.

Wykkyd tunge makit ofte stryf
Betwyxe a good man and his wyf,
Quan he xulde lede a merie lyf,
Here qwyte sydys waxin ful blo.

Wykkyd tunge makit ofte stauns,
Bothe in Engelond and in Frauns;
Many a man wyt spere and launs,
Throw wykkyd tunge to ded is do.

Wykyd tunge brekit bon,
Thow the self have non,
Of his frynd he makit his fon,
In every place qwer that he go.

Good men, that stondyn and syttyn in this halle,
I prey 3ou bothe on and alle,
That wykkyd tunges fro 3ou falle,
That 3e mowun to hefne go.

Wrt.

AN ANGLO-NORMAN DRINKING SONG.

From MS. Reg. 16, E. viii. fol. 103, r°. written early in the thirteenth century, as prose in the MS.

Letabundus.

Or hi parra,
La cerveyse nos chauntera,
Alleluia !

Qui que aukes en beyt,
Si tel seyt com estre doit,
res miranda !

Bevez quant l'avez en poin,
Ben est droit, car mut est loing
sol de stella ;

Bevez bien ȝ bevez bel,
Il vos vendra del tonel,
semper clara.

Bevez bel ȝ bevez bien,
Vos le vostre ȝ jo le mien,
pari forma.

De ço soit bien porveu,
Qui que auques le tient al fu,
fit corrupta.

Riches genz funt lur brut ;
Fesom nus nostre deduit,
valla nostra !

Beneyt soit li bon veisin,
Qui nus dune payn ȝ vin,
carne sumpta !

E la dame de la maison,
Ki nus fait chere real,
Jà ne pusse elle par mal
esse ceca !

Mut nus done volenters,
Bons beiveres ȝ bon mangiers,
Meuz waut que autres muliers,
hec predicta.

Ore bewom al dereyn,
Par meitez ȝ par pleyn,
Que nus ne seum demayn
gens misera !

Ne nostre tonel nus ne fut,
 Kar plein est de bon frut,
 E si ert tu à nuit

puerpera. Amen.

Wrt.

LISTS OF ANGLO-SAXON BISHOPS AND KINGS.

From MS. Cotton. Tiberius B. v. fol. 20, r^e. written apparently about the year 990.

Nomina archiepiscoporum Dorobernensis ecclesiae. AUGUSTINUS, Laurentius, Mellitus, Justus, Honorius, Deusdedit, Theodorus, Berhtwaldus, Tatwinus, Nothelmus, Cuthberhtus, Bregowine, Ianbriht, Æðelheardus, Uulfredus, Feologeldus, Ceolnoðus, Æpelredus, Clegmundus, Apelm, Wulfhelm, Oda se goda, Dunstan, Æðelgar, Sygeric.

Nomina episcoporum Hrofhsensis ecclesie. Paulinus, Ithamar, Putta, Quichelm, Gebmund, Tobias, Ealdulf, Dunn, Eardwulf, Deora, Wærmund, Beornmod, Burhric, Ælfstan.

Nomina episcoporum Orientalium Saxonum. Mellitus, Cedd, Ercenwald, Waldhere, Inguuald, Ecguulf, Wigheh, Eadbriht, Eadgar, Cenwalh, Eadbald, Haðobriht, Osmund, Æðelnoð, Ceolbriht, Deodred, Brihthelm, Ælfstan.

Nomina episcoporum Australium Saxonum. Wilfrið, Eadbriht, Eolla, Sigga, Alubriht, Bosa, Gislhere, Iota, Piothun, Aðelwulf, Cynred, Guðheard, Ælfred, Eadhelm, Æðelgar, Ordbyrht.

Nomina episcoporum Occidentalium Saxonum. Primus Occidentalium Saxonum Birinus fuit episcopus, qui cum consilio Honorii pape venerat Brittanniam. Ægilberht, Wine, Leutherius, Hædde. Deinde in duas parrochias divisa est, altera Uuentane ecclesiae, altera Scireburnensis ecclesiae. Daniel, Hunfrið, Cyneheard, Æðelheard, Ecgbald, Dudd, Cinebriht, Ealhmund, Wigðegin, Herferð, Eadhun, Helmstan, Suurð-hun, Ealhferð, Denewulf, Friðestan, Byrnstan, Ælfheah, Ælfsige, Aðelwold, Ælfheah.

Uuentania ecclesia in duas parrochias divisa est tempore Friðestan, unam tenuit Friðestan, et alteram Ædelstan, postea Oda. Deinde in .iii^{as}. parrochias divisa est, Wiltunensis, et Willensis, et Cridiensis ecclesiae.

Nomina episcoporum Scireburnensis ecclesiae. Eldhelm, Fordhere, Herewald, Æðelmod, Cenefrið, Sigbriht, Ealhstan,
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Heahmund, Æðelheah, Wulfsige, Asser, Æðelweard, Waers-tan, Æðelbald, Sigelm, Ælfred, Wulfsige, Alfwold, Æpelsige.

Nomina episcoporum Uultunensis. Æðelstan, Oda .i.iii. Ælrici, Osof, Ælfstan, Wulfgar, Sigericus dei amicus.

Nomina Uuillensis æcclesiæ. Aðelm, Wulfhelm, Ælfheah .ii., Wulfhelm, Brihthelm, Kynewerd, Sigegar.

Nomina episcoporum Cridiensis æcclesiæ. Eadulf, Æðelgar, Ælfwold, Sideman, Ælfric, Alfwold.

Nomina episcoporum Uuiccorum æcclesiæ, Sexwulf, Bosel, Estfor, Ecwine, Wilfrið, Hildred, Wærmund, Gilhere, Heaðered.

Nomina episcoporum provincie Merciorum. Primus in provincia Merciorum et Lindisfarorum ac Mediterraneorum Anglorum episcopus, Diuma, Cellaham, Trumhere de natione Anglorum, Bearomon, Tedda, Ginfrið, Seaxwulf. Postea vero in .v. parrochias dividitur post Sexwulfum provincia Merciorum, duos episcopus habuit Headdan et Uulfriðum, postea Wilfrið electus et Headda præfatus regebant ambas parrochias, deinde Ealdwine qui et Uuor nominabatur. Iterum diuisa est in duas parrochias. Torhthelm, Eadberht, Enpona, Terenbyrht, Teðhum, Ealdred, Ceoldred, Hwita, Cemele, Cuðfrið, Berthun, Sigeberht, Aldulwulf, Herewine, Aðelwald, Humberht, Kynefyrð.

Nomina episcoporum.^(sic) Putta, Torhelm, Torththere, Ealhstod, Cuðberht, Doda, Acca, Ceadda, Aldberht, Esne, Ceolmund, Utel, Uulfheard, Peonna, Eadwulf.

Nomina episcoporum Lindisfarorum. Eadheah, Æðelwine, Eadgar, Cynebyrht, Alowig, Ealdwulf, Ceolwulf, Eadwulf, Byrhstred, Leofwine, Ælfnoð, Æscwig.

Nomina episcoporum Orientalium Saxonum. Felix, Thomas, Beorhtgils, Bisi. Postea in .ii.^{as}. parrochias dividitur. [. .] Eadwine, Roðberht, Haðelac, Æðelfrið, Eanfrið, Æpelwulf, Alheard, Sibba, Hunferð, Hunberht, Æcce, Æscwulf, Eadred, Guðwine, Alberht, Ecglaf, Heardred, Ælfhun, Widfrið, Wærmund, Wilred, Aðulf, Ælfric, ðeodred.

Nomina episcoporum gentis Norðan-Hymbroorum. Primus Paulinus, a Justo archiepiscopo ordinatus. Aðan, Lines, Colmann, Luda. Postea in duas parrochias dividitur. Ceadda Eboracensi æcclesiæ ordinatum Wilfrið Hagstaldensie ordinatus depositoq; Wilfriðo a rege Ecfriðo Eata pro eo ordinem episcopus Hagstaldensie, pro Ceaddan Bosa Eboracensi, Defuncto Iatan Johannes pro eo, post longum vero exilium Wilfrið iterum in episcopatu receptus est et idem Johannæ^(sic) defuncto Eboraci substitutus.

Nomina episcoporum Eboracensi ^(sic) *aecclesiae.* Wilfrið, Ecberht, Coena, Eanbald, Wulfsige, Wimund.

Nomina episcoporum Haustaldensis aecclesiae. Acca, Friðeberht, Alhmund, Gilberht, Æðelberht, Heardred, Eanberht.

Nomina episcoporum Lindisfarorum. Aidan, Finan, Colman, Eata, Cuðberht, Eanberht, Eadfrið, Kynewulf, Sigebald, Ecberht.

Nomina episcoporum aecclesiae quæ dicitur Casa Candiona. PENTHELM, Froðowald, Hehtwine, Æðelberht, Eadwulf.

cccc. xc. iiiii. Cerdic .xiii., Cyneric .xxiii., Ceaulic .xvii., Ceol .v., Ceolwulf .xiii., Cynegils, primus christianus, .xxxxi., Cenwalh .xxxi., Sexburh .i. annum, Æscwine .ii., Centwine .ix., Ceadwalla .iii., INE .xxxvii., Æpelheard .xiii., Cuðred .xvi., Sigebryht .i., Cynewulf .xxxii., Byrhtic .xvi., Ecgbyrht .xxxvii. 7 .vii. monð., Æpelwulf .xix. healf gear, Æpelbald .v., Æpelbyrht .v., Æðered .v., Ælfred .xxix. 7 .vii. monð, Eadweard .xxv., Æpelstan .xiii. 7 .vii. wucan, Eadmund .vii. healf gear, Eadred .x. healf gear, Eadwig .iiii. butan .vii. ucan, Eadgar .xvi., Eadweard .iii., Æpelred.

Haec sunt genealogie per partes Britannie regum regnantium per diversa loca Norðhymbrorum.

Eadwine Ællinc, Ælle Yffinc, Yffe Uuscfreaing, Uuscfrea Uuilgilsing, Uuilgilsing Uueosterwaling, Uuestorualcna Seomling, Seomel Sæfuling, Sæfugul Sæbalding, Sæbald Siggeoting, Siggeot Suæbdæging, Swæbdæg Siggaring, Siggarr Uuægdæging, Uuægdæg Uuoddenning, Uuoden Frealafing.

Ecgfrið Osweing, Oswio Æpelfriðing, Æðelfrið Æpelricing, Æpelric Iding, Oda Eopping, Eoppa Eosing, Eosa Æpelberhting, Æpelberht Angelgeoting, Angelgeot Alusing, Alusa Ingebranding, Ingebrand Wægbranding, Wægbrand Beornicing, Beornic Bældæging, Bældæg Wodning, Woden Frealafing.

Ceolwulf Cuðwinning, Cuðwine Leodwaling, Leodwald Ecgwaling, Ecgwald Eadelming, Eadelm Ocgting, Ocg Iding. Eadberht Eating, Eata Leodwaling.

Item Norðan Hymbrorum. Alhred Eanwining, Eanwine Byrnhoming, Byrnhom Bofing, Bofa Blæchomning, Blæcmon Eadricing, Eadric Iding.

Ida regnavit decem annos, Clapba .i., Odda .viii., Æpelric .vii., ðeodred .vii., Osred .xi., Teonred .ii., Osric .xi., Seolwulf .xi., Eadberht .xxi., Oswulf .i., Æpelwald .vi., Alhred .viii., Æðelred .iiii., Alfwold .x., Osred .i., Item, Æpelred .vii.

Penda regnavit annos .xxi. Peada .i., Wulfhere .xvii., Æpelred .xxviii., Cenred .v., Ceolred .vii., Æpelbald .xli.

Item. Offa .xxxix., Freoðwald .vii., Fussa .vii., Æþelfrið .xxviii., Eadwine .xvii., et sextus christianus, Oswald .viii., Osweo .xxviii., Ecgfrið .xv., Aldfrið .xx., Ecgfrið .cli. dies, Cenwulf, Ceolwulf, Beornwulf.

Item Merciorum. Æpelbald Alewing, Alewig Eoping, Eopa Pybbing. Æþelred Pending, Penda Pybbing, Pybba Creoding, Creoda Cynewalding, Cynewald Cnebbing, Cnebbia Icling, Icel Eomering, Eomer Angelgeoting, Angelgeot Offing, Offa Wærmunding, Wærmund Wihtlæging, Wihtlæg Weoðogeoting, Weoðogeot Woding, Woden Frealafing. Ecgfrið Offing, Offa þingferðing, þingferð Eanwulfing, Eanwulf Osmoding, Osmod Eowing, Eowa Wybbing. Cenwulf Cuðbrihting, Cuðbriht Baffing, Baffa Ceonrowing, Cynreow Centwining, Centwine Cuðwaling, Cuðwalh Cenwaling, Cenwalh Pybbing.

Item. Aldfrið Eating, Eata Eanferðing, Eanferð Bisceoping, Bisceop Beding, Beda Bubbing, Bubba Cædbæding, Cædbæd Cwædgilsing, Cwædgils Cretting, Cretta Winding, Winta Wodning, Woden Frealafing, Frealaf Freoðowulfing, Freoðowulf Finning, Finn Godwulfing, Godwulf Eating.

Æðelberht Wihtreding, Wihtred Ecgeberhting, Ecgeberht Ærconberhting, Ærconbyrht Eadbalding, Eadbald Æðelberhting, Æðelberht Eormricing, Eormric Oesing, Oese Ocing, Oga Hengesting, Hengest Witanging, Witta Wihtgilsing, Wihtgils Wægdæging, Wægdæg Woding, Woden Frealafing.

Item. Alfwald Aldwulfing, Ældwulf Æðelricing, Æþelric Ening, Eni Tytling, Tytla Wuffing, Wuffa Wehking, Wehh Wilhelmking, Wilhelm Hrypping, Hryp Hroðmunding, Hroðmund Trigling, Trygil Tytmaning, Tytman Casericg, Caser Wodning, Woden Frealafing.

Yne Cenreding, Cenred Ceolwolding, Ceolwald Cuðulfing, Cuðwulf Cuðwining, Cuðwine Celing, Celin Cynricing, Cynric Creoding, Creoda Cerdicing, Cerdic Alucing, Aluca Giwising, Giwis Branding, Brand Bældæging, Bældæg Wodning, Woden Frealafing.

Haec sunt genealogiae regum Occidentalium Saxonum.

Eadweard 7 Eadmund 7 Æðelred æðelingas syndon, Eadgares suna cyninges. Eadgar Eadmunding, Eadmund Eadwerding, Eadweard Ælfreding, Ælfred Apolfing, Apulf Ecgbyrhting, Ecgbriht Ealhmunding, Ealhmund Eauing, Eaua

Eopping, Eoppa Ingelding. Ingeld wæs Ines broðor West-seaxna cyninges, 7 he heold rice .vii. 7 .xxx. wintra, 7 he ge-timbrade 7 beorhte mynster æt Glæstinga-byrig, 7 æfter þam fyrde to sce' Petres, 7 þær his feorh asealde 7 on sibbe ge-rest, 7 hi begen broðra wæron Cenredes suna. Cenred wæs Ceolwolding, Ceolwald Cuðing, Cupa Cuðwining, Cuðwine Ceawlining, Ceawlin Cynricing, Cynric Creoding, Creoda Cynricing, ^(sic) Cerdic Elesing, Elesa Esling, Esla Gewisling, Gewis Wiging, Wig Freawining, Freawine Freoðegaring, Freoðegar Branding, Brand Bældæging, Bældæg Wodening, Woden Frealafing, Frealaf Finning, Finn Godulfing, Godulf Eating, Eat Beawing, Beaw Scealdwaging, Scealwa Here-moding, Heremod Itermanning, Iterman Haðraing, Haðra Bedwiging, Bedwig Sceafig. Se Scef wæs Noés sunu, 7 he wæs innan þære earce ge-boren. Noe wæs Lameches sunu, Lameh Mapusalemys, Maðusalem wæs Enoches, Enoh, Lared, Malalehel, Caino, Enos, et Ada, primus homo, et pater omnium qui est Christus.

Heingils, Wealhstod, Coengils, Beorhtwald, Cealdhun, Luca, Wiccea, Bosa, Stiðheard, Herefyrð, Hunbeorht, Andhun, Guðlac, Cuðred, Ecgwulf, Dunstan, Ælfric, Sigegar, Ælf-weard.

Wrl.

A POETICAL LETTER.

From MS. Harl. 2390, fol. 64, v^o. of the fifteenth century. Very carelessly written.

Worschefulle brother, and ever thu mynde,
 Beyth noth dysplesyd that y wolle say;
 To yow, my broder, bothe gentyl and kynd,
 Y recomende me bothe nyth and day!

Yowre wellesfare y pray God encesse,
 And kepe yow ever out of wo,—
 Thys schal y pray and never cesse!
 Now doth ye the same alsoo.

3e now duellyng yn your jolyté,
 Commend me to alle good frendys;
 Y thanke God y am yn prosperyté
 Now, yn magyr of alle myn enmys.

And yn specyal, above alle odyr,
 Yn consyl to yow y ther welle say,
 Jenyt R. and hyr good moder,
 But now ys alle the worlle y-tornyd away

Alsoe my doster y may well say,
 Whatever men telle byhynd my backe,
 Brother, hit ys no lasse, by my fay;
 Y pray yow therfore nothyng hyre lack.
 No more but a letter wold y se,
 Of gentylnys wryte of your honde,
 With alle the new tydynges of the contré,
 But ever be y schal hym onderstonde.

Hull.

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### SATIRE ON THE PEOPLE OF KILDARE.

By Friar Michael of Kildare, from MS. Harl. No. 913, fol. 7, v°. written in Ireland, about the year 1308. See an account of the MS. in Mr. Crofton Croker's *Popular Songs of Ireland*, pp. 282—287.

Hail, seint Michel with the lange sper,  
 Fair beth thi winges up thi scholder,  
 Thou hast a rede kirtil anon to thi fote,  
 Thou ert best angle that ever God makid.

This vers is ful well i-wrozt,  
 Hit is of wel furre y-brozt.

Hail, seint Cristofre with thi lang stake,  
 Thou ber ur loverd Jhesu Crist over the brod lake;  
 Mani grete kunger swimmeth abute thi fete,  
 Hou mani hering to peni at West Chep in London.

This vers is of holi writte;  
 Hit com of noble witte.

Seint Mari bastard, the Maudleinis sone,  
 To be wel i-clothid wel was thi wone;  
 Thou berist a box on thi hond i-peintid al of gold,  
 Woned thou wer to be hend, give us sum of thi spicis.

This vers is makid wel,  
 Of consonans and wowel.

Hail, seint Domnik with thi lang staffe,  
 Hit is at the ovir end crokid as a gaffe:  
 Thou berist a bok on thi bak, ic wen hit is a bible;  
 Tho3 thou be a gode clerk, be thou no3t to hei3.

Trie rime la God hit wote.  
 Soch an othir an erthe I note.

Hail, seint Franceis with thi mani foulis,  
 Kites and crowis, revenes and oules,  
 Fure and .xx.<sup>ti</sup> wildges and a poucok;  
 Mani bold begger siwith thi route.

This vers is ful wel i-sette,  
Swithe furre hit was i-vette.

Hail be 3e, freris, with the white copis,  
3e habbith a hus at Drochda war men makith ropis;  
Evir 3e beth roilend the londis al a-boute,  
Of the watir daissers 3e robbith the churchis.

Maister he was swithe gode,  
That this sentente understode.

Hail be 3e, gilmins, with 3ur blake gunes,  
3e levith the wildirnis and fillith the tunis,  
Menur with-oute and prechur with-inne,  
3ur abite is of gadering, that is mochil schame.

Sleilich is this vers i-seid,  
Hit wer harme adun i-leiid.

Hail, 3e holi monkes, with 3ur corrin,  
Late and rathe i-fillid of ale and wine,  
Depe cun 3e bouse, that is al 3ure care,  
With seint Benetis scourge lome 3e disciplineth.

Taketh hed al to me,  
That this is sleche 3e mow wel se.

Hail be 3e, nonnes of seint Mari house,  
Goddess bourmaidnes and his owen spouse,  
Ofte mistredith 3e 3ur schone, 3ur fete beth ful tendre,  
Datheit the sotter that tawith 3ure lethir.

Swith wel 3e understode,  
That makid this ditee so gode.

Hail be 3e, prestis, with 3ur brode bokes,  
Tho3 3ur crune be i-schave, fair beth 3ur crokes;  
3ow and other lewidmen deleth bot a houe,  
Whan 3e delith holi-brede, 3ive me botte a litil.

Sickirlich he was a clerk,  
That wrothete this craftilich werk.

Hail be 3e, marchans, with 3ur gret packes,  
Of draperie, avoir-de-peise, and 3ur wol sakes,  
Gold, silver, stones, riche markes, and ek pundes;  
Litil 3ive 3e therof to the wrech pover.

Slei3 he was and ful of witte,  
That this lore put in writte.

Hail be 3e, tailurs, with 3ur scharpe schores,  
To make wronge hodes 3e kittith lome gores;  
A3ens midwinter hote beth 3ur neldes,  
Tho3 3ur semes semith fair, hi lestith litil while.

The clerk that this baston wrow3te,  
Wel he woke and slepe ri3te now3te.

Hail be 3e, sutters, with 3our mani lestes,  
 With 3our blote hides of selcuth bestis,  
 And trobles and treisuses, bothevampe and alles;  
 Blak and lothlich beth 3ur teth, hori was that route.  
     Nis this bastun wel i-pi3te,  
     Euch word him sitte a-ri3te.

Hail be 3e, skinners, with 3ure drenche kive,  
 Who so smillith ther to, wo is him alive;  
 Whan that hit thonnerith, 3e mote ther in schite;  
 Datheith 3ur curteisie, 3e stinketh al the strete.  
     Worth hit wer that he wer king,  
     That ditid this trie thing.

Hail be 3e, potters, with 3ur bole-ax,  
 Fair beth 3ur barmhatres, 3olow beth 3ur fax;  
 3e stondith at the sthamil, brod ferlich berness;  
 Fleiis 3ow folowithe, 3e swolowith y-now.  
     The best clark of al this tun,  
     Craftfullich makid this bastun.

Hail be 3e, bakers, with 3ur lovis smale,  
 Of white bred and of blake, ful mani and fale;  
 3e pincheth on the ri3t white a3en Goddes law,  
 To the fair pillori ich rede 3e tak hede.  
     This vers is i-wrow3te so welle,  
     That no tung i-wis mai telle.

Hail be 3e, brewesters, with 3ur galuns,  
 Potels and quarters, over al the tounes;  
 3ur thowmes berith moch awai, schame hab the gyle;  
 Beth i-war of the coking-stole, the lak is dep and hori.  
     Sickerlich he was a clerk,  
     That so sleilich wro3te this werk.

Hail be 3e, hokesters, dun bi the lake,  
 With candles and golokes and the pottes blak,  
 Tripis and kine fete and schepen hevedes;  
 With the hori tromcheri hori is 3ure inne.  
     He is sori of his lif,  
     That is fast to such a wif.

Fi a debles kaites that kemith the wolle,  
 Al the schindes of the croun(?) a hei3 opon 3ur sculle,  
 3e makid me sech a goshorne over al the woves,  
 Ther-for ich makid on of 3ou sit opon a hechil.  
     He was noble clerk and gode,  
     That this dep lore understode.

Makith glad, mi frendis, 3e sittith to long stille;  
 Spekith now, and gladieth, and drinketh al 3ur fille;  
 3e habbeth i-hird of men lif that wonith in lond;  
 Drinkith dep, and makith glade, ne hab 3e non other nede.  
 This song is y-seid of me,  
 Ever i-blessid mote 3e be!

*Wrt.*

### A LULLABY.

From the same manuscript as the preceding, fol. 32, r.

Lollai, .l., litil child, whi wepistou so sore?  
 Nedis mostou wepe, hit was i-3arkid the 3ore,  
 Ever to lib in sorow, and sich and mourne evere,  
 As thin eldren did er this, whil hi a-lives were.  
 Lollai, litil child, child, lolai, lullow,  
 In to uncuth world i-commen so ertow.

Bestis and thos foules, the fisses in the flode,  
 And each schef a-lives, makid of bone and blode,  
 Whan hi commith to the world, hi doth ham silf sum gode,  
 Al bot the wrech brol that is of Adamis blode.  
 Lollai, .l., litil child, to kar ertou be-mette,  
 Thou nost noȝt this worldis wild bi-for the is i-sette.

Child, if be-tidith that thou ssalt thrive and the,  
 Thench thou wer i-fostred up thi moder kne;  
 Ever hab mund in thi hert of thos thinges thre,  
 Whan thou commist, whan thou art, and what ssal com of the.  
 Lollai, .l., litil child, child, lolai, lolai,  
 With sorow thou com into this world, with sorow ssalt  
 wend awai.

Ne tristou to this world, hit is thi ful ro;  
 The rich he makith pover, the pore rich also;  
 Hit turneth wo to wel, and ek wel to wo;  
 Ne trist no man to this world, whil hit turnith so.  
 Lollai, .l., litil child, the fote is in the whele,  
 Thou nost whoder turne to wo other wele.

Child, thou ert a pilgrim in wikidnis i-bor,  
 Thou wandrest in this fals world, thou lok the bifer;  
 Deth ssal com with a blast ute of a wel dim horre,  
 Adamis kin dun to cast, him silf hath i-do be-for.  
 Lollai, .l., litil child, so wo the worth Adam,  
 In the lond of Paradis, throȝ wikidnes of Satan.

Child, thou nert a pilgrim, bot an uncuthē gist,  
 Thi dawes beth i-told, thi jurneis beth i-cast ;  
 Whoder thou salt wend, north, other est,  
 Deth the sal be-tide, with bitter bale in brest.

Lolla, .l., litil chil, this wo Adam the wroȝt,  
 Whan he of the appil ete, and Eve hit him betach.

*Wrt.*

## CHARACTERISTICS OF TOWNS.

From MS. Trin. Coll. Cambridge, O. 9. 38, written in the fifteenth century.

### *Londonus.*

Hæc sunt Londonis, pira pomaque, regia, thronus,  
 Chepp-stupha, coklana, dolum, leo, verbaque vana,  
 Lancea cum scutis, hæc sunt staura cuntutis.

### *Eboracus.*

Capitulum, kekus, porcus, fimus, Eboracus,  
 Stal, nel, lamprones, kelc et melc, salt, salamoncs,  
 Ratus, cum petys, hæc sunt staura cuntetis.

### *Lincoln.*

Hæc sunt Lincolnæ, bow, bolt, et bellia bolne,  
 Ad monstrum scala, rosa bryghtha, nobilis ala,  
 Et bubulus flatus, hæc sunt staura cuntatis.

### *Norwycus.*

Hæc sunt Norwycus, panis ordeus, halpeny-pykys,  
 Clausus posticus, domus Habrahæ, dyrt quoque vicus,  
 Flynt valles, rede thek, cuntatis optima sunt hæc.

### *Coventriæ.*

Contreye mirum, sopanedula, tractaque wyrum,  
 Et carmen notum, nova stipula, pedula totum,  
 Cardones mille, hæc sunt insignia villæ.

### *Brystoll.*

Hæc sunt Brystollis, bladelys, dozelys quoque bollys,  
 Burges, negones, karinæ, clocheriaque, chevones,  
 Webbys cum rotis, hæc sunt staura cuntotis,

### *Cantuarïæ.*

Hæc sunt Cantorum juga, dogmata, bal baculorum,  
 Et princeps tumba, bel, brachia, fulsaque plumba,  
 Et syserem potus, hæc sunt staura cuntotis.

*Wrt.*

## EPITAPH ON A BALLAD-MAN.

From MS. Harl. 665, fol. 294, of the fifteenth century.

Here lyeth under this marbyll ston,  
 Riche Alane, the ballid man;  
 Whether he be safe or noght,  
 I reche never, for he ne roght!

*Hull.*

SONG ON ATHELSTAN'S VICTORY OVER THE  
 DANES AT BRUNANBURH,

AND PRAYER BEFORE THE BATTLE.

From MS. Cotton. Nero. A. II. fol. 8, v°. written in a bold Saxon hand contemporary, or nearly so, with the event (A. D. 938). The song (or fragment) appears to have been taken down from recitation by an ignorant scribe, and is hopelessly corrupt.

Carta dirige gressus  
 per maris et navium  
 tellurisque spatium  
 ad reges palatum.

Regem primum salute  
 reginem et clitanum  
 clarus quoque commitis  
 militis armieros.

Quorum regem cum Æpelstanum  
 ista per fecta Saxonia  
 vivit rex Æpelstanum  
 per fecta gloriosa.

Ille Sictric defuntum  
 armatum in prelia  
 Saxonum exercitum  
 per totum Bryttanium.

Constantinus rex Scottorum  
 et velum Bryttannium  
 salvando regis Saxonum  
 fideles servitia.

Dixit rex Æpelstanus  
 per Petri preconia  
 sint sani sint longe  
 in Salvatoris gratia.



Domine Deus omnipotens, rex regum et dominus dominantium, in cujus manu omnis victoria consistit, et omne bellum conteritur, concede mihi ut tua manus cor meum corroboret, ut in virtute tua in manibus viribusque meis bene pugnare viriliterque agere valeam, ut inimici mei in conspectu meo cadent et corruant, sicut corrui Goliath ante faciem pueri tui David, et sicut populus Pharaonis coram Moysi in Mare Rubro, et sicut Philistim coram populo Israhel ceciderunt, et Amalech coram Moysi et Chananei coram Jesu corruerunt, sic cadant inimici mei sub pedibus meis, et per viam unam convenient adversum me, et per septem fugiant a me, et conteret Deus arma eorum, et confringet framea eorum, et eliquisce in conspectu meo sicut cera a facie ignis, ut sciant omnes populi terre quia invocatum nomen Domini nostri Jhesu super me, et magnificetur nomen tuum, Domine, in adversariis meis, Domine Deus Israel.

Wrt.

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CATALOGUE OF THE LIBRARY OF THE MONASTERY OF RIEVAUX.

Written in the fourteenth century, from a MS. in the library of Jesus College, Cambridge, N. B. 17.

Hi sunt libri sancte Marie Rievall'.

- A. Codex Justiniani.
Decreta Graciani.
Johannes super decreta.
Haymo super epistolas Pauli.
- B. Augustinus de civitate Dei, in uno volumine.
Augustinus super Johannem, in uno volumine.
Augustinus super Psalterium, in quinque voluminibus.
Augustinus de decem preceptis, de gratia et libero arbitrio, et epistola Prosperi ad Augustinum, et epistola Hylarii ad Augustinum, et Augustinus de predestinatione sanctorum, de bono perseverantie, et Augustinus super Genesim contra Manicheos, in uno volumine.
Augustinus de sermone Domini in monte, et de natura et gratia, et epistola ejusdem ad Valentinum, in uno volumine.
Augustinus de quantitate anime, et Ambrosius de bono mortis et de fuga seculi et de viduis, in uno volumine.
Augustinus de perfectione justicie, de correptione et gratia, et Dominus vobiscum, in uno volumine.
Augustinus de caritate, et retractationes ejusdem, in uno volumine.

Augustinus de duabus animabus, de disciplina Christianorum, de decem cordis, regula ejusdem de vita clericorum, de nuptiis et concupiscentia, et Augustinus contra Julianum, et contra duas epistolas Pelagianorum, et de sancta virginitate, in uno volumine.

Augustinus ad Simplicianum contra Pelagium, in uno volumine, et alia.

C. Augustinus contra Faustum, in uno volumine.

Augustinus de trinitate, in uno volumine.

Augustinus de confessionibus, in uno volumine.

Augustinus de verbis Domini, in uno volumine.

Augustinus super Genesim ad litteram, et versus Damasippe, in uno volumine.

Epistole Augustini, et Augustinus contra interrogationes Pelagii heretici, in uno volumine.

Augustinus de penitentia, et unde malum, et de libero arbitrio, et contra quinque hereses, et de bono conjugali, et pars quedam de perfectione justicie, et Hugo de archa Noe, in uno volumine.

Augustinus de baptismo parvulorum, et ad Marcellinum, et de unico baptismo, de spiritu et littera, et ad Paulinum, et Yponosticon, et contra Pelagianos, et de moribus ecclesie, et contra epistolam Manichei, et Augustinus de cura per mortem agenda, in uno volumine.

Augustinus de doctrina christiana, in uno volumine.

Augustinus contra mendacium, et ad Renatum de origine anime contra libros Vincentii, et ad Petrum contra libros ejusdem Vincentii, et ad Vincentium Victorem, et contra perfidiam Arrianorum, et contra adversarios legis et prophetarum, et liber bestiarum, et epistole Anselmi, in uno volumine.

Augustinus de consensu Evangelistarum, et duo sermones ejusdem de jure-jurando, in uno volumine.

Soliloquia Augustini.

Augustinus contra academicos, et de ordine monachorum.

D. Bernardus super cantica canticorum, in uno volumine.

Libri Bernardi, expositio scilicet super evangelium, missus est angelus Gabriel, et de gradibus humilitatis et superbie, et de distincta varietate monastice discipline, et de gratia et libero arbitrio et diligendo Dominum, et exhortatio ejusdem ad milites templi, et libellus ejusdem ad Eugenium Papam, in uno volumine.

Sermones Bernardi per anni circulum, in uno volumine.

Item, Bernardus de gratia et libero arbitrio, et liber ejusdem

- ad Ascelinum cardinalem de diligendo Dominum, et
versus Hildeberti de missa, in uno volumine.
- Item, Bernardus de diligendo Dominum, et sententia ejus
de trinitate, et de prescincia, de sacramento altaris, de
quibusdam sacramentis fidei, in uno volumine.
- Epistole Bernardi, in uno volumine.
- Anselmus, cur Deus homo, de conceptu virginali, de
monte humilitatis, de reparatione humane redemptionis,
expositio evangelii, Intravit Jesus in quoddam castro,
et vita ejusdem, et Wimundus de copore Domini contra
Berengarium, in uno volumine.
- Libri Anselmi de incarnatione verbi, Monologion, Pros-
ologion ejusdem, et contra ejusdem libri secundum et
tertium et quartum capita oppositio cujusdam et
responsio illius, epistola ad Walerannum episcopum,
tractatus illius de veritate, tractatus illius de libero
arbitrio, de casu diaboli, de concordia prescientie et
predestinationis et gratie cum libero arbitrio, de simili-
tudinibus, de gramatico, in uno volumine.
- Ailredus de spiritali amicitia, et de institutione inclu-
sarum, in uno volumine.
- Liber sermonum illius qui sic incipit, Petis a me, etc.,
in uno volumine.
- Ailredus de oneribus Ysaie, in uno volumine.
- Ailredus de vita sancti Edwardi, de generositate et
moribus et morte Regis David, de vita sancti Niniani
episcopi, de miraculis Haugustaldensis ecclesie, in uno
volumine.
- Epistole Ailredi, in uno volumine.
- Ailredus de anima, in uno volumine.
- Speculum caritatis.
- Epistole Romanorum pontificum, in uno volumine.
- Epistole Cypriani, in uno volumine.
- Ailredus de fasciculo frondium.*
- E.** Origenes super vetus testamentum, in duobus voluminibus.
Rabanus super Matheum, in uno volumine.
Haimo super epistolas Pauli, in uno volumine.
Josephus de antiquitate, in uno volumine.
Josephus de Judaico bello, et Ailredus de generositate
regis David, in uno volumine.
Sentencie magistri Petri Lombardi, in uno volumine.
- F.** Moralia beati Gregorii Pape in Job, in quinque volu-
minibus.
Gregorius super Ezechielem, in uno volumine.

Liber pastoralis, et liber de tribus generibus homicidii, et liber de conflictu viciorum et virtutum, in uno volumine.

Liber dialogorum beati Gregorii, in uno volumine.

Liber quadraginta omeliarum, in uno volumine.

Prima pars registri, et Augustinus de vera religione, et Marsias, in uno volumine.

Secunda pars registri, et liber de scientia dictandi, in uno volumine.

De summa trinitate et fide catholica.

Robertus super Apocalipsim, in uno volumine.

Liber sermonum, et quedam excerpta de libris Justiniani, et bestiarum, in uno volumine.

G. Ambrosius super Lucam, in uno volumine.

Ambrosius super Beati immaculati, in uno volumine.

Ambrosius de officiis et de sacramentis, in uno volumine.

Epistole Ambrosii, in uno volumine.

Ambrosius de virginibus, et de Nabuthe, et sermo ejus de jejuniis, et libellus Ricardi Prioris de Benjamin et fratribus ejus, de quibusdam partibus mundi, de septem mirabilibus Rome, de quinque plagis Anglie, in uno volumine.

Ambrosius de bono mortis, de fuga seculi, de viduis, Exameron ejusdem, de penitentia, et Cassiodorus de virtutibus anime, in uno volumine.

Prima pars Ysidori ethimologiarum, et expositio libri Donati grammatici et quedam derivationes per alphabetum inchoantes, et regule versificandi, in uno volumine.

Secunda pars Ysidori ethimologiarum, et Ysidorus de quibusdam propriis nominibus veteris ac novi testamenti et eorum significationibus, et libellus Ysidori qui Synonyma appellatur, in uno volumine.

Johannes Crisostomus super psalmum quinquagesimum, de muliere Chananea, de reparatione lapsi, Augustinus super mulierem fortem, et vita duorum presbiterorum, Augustinus de duodecim abusivis, et miraculum de corpore et sanguine Domini, et Beda super Tobiam, et Ysidorus de summo bono et diversis virtutibus, in uno volumine.

Liber Beati Gregorii Nazianzeni, in uno volumine.

Paralipomenon glosatum, et quedam expositiuncule super epistolas Pauli, et sermones Babionis, in uno volumine.

Laurentius de consolatione amicitie, et quedam decreta patrum, et ysagoge Johannis, in uno volumine.

Epistole Senece, in uno volumine.

Sermones Mauricii, qui sic incipiunt, Festum super festum, in uno volumine.

Vigniti octo sermones sancti Bernardi super cantica canticorum, in uno volumine.

H. Hugo de sacramentis, in duobus voluminibus.

Hugo de contemptu mundi, soliloquium ejusdem de arra anime, item, de virginitate sancte Marie, solutio ejusdem cur non fiat conjugium inter eundem sexum, et didascalion ejusdem, in uno volumine.

Tractatus Hugonis, et miracula de corpore et sanguine Domini, in uno volumine.

Hugo super Ecclesiasten, et liber ecclesiasticorum dogmatum Gennadii, et eulogium magistri Johannis de Cornubia, in uno volumine.

Pannormia Yvonis Carnotensis episcopi, in uno volumine.

Item Pannormia Yvonis, et epistole Dindimi et Alexandri, et epistola domini Baldwini abbatis de Forda, et sermo de sancto Thoma et sancto Willelmo, et salubrius admonitio cujusdam sapientis quomodo de Deo et de anima rudibus et minus peritis caute loquendum sit, in uno volumine.

Sentencie Hugonis.

Epistole Yvonis, et epistole Hildeberti episcopi Cenomannensis, in uno volumine.

Hugo super Iherarchiam, in uno volumine.

Robertus super Matheum, in uno volumine.

Robertus super Leviticum, sermo magistri Roberti Pullani de omnibus Christiane vite necessariis, libellus Ricardi Prioris de Benjamin et fratribus ejus, regula sancti Basilii, in uno volumine.

Epistole Mauricii, in uno volumine.

Libri Mauricii, scilicet, specula monastice religionis, et apologia ejusdem, et itinerarium pacis, et rithmus ejusdem, et de translatione coporis Santi Cuthberti, in uno volumine.

Lapidarium, et quidam sermones et sentencie et compilationes, in uno volumine.

I. Beda super Lucam, in uno volumine.

Beda super Marcum, in uno volumine.

Beda de tabernaculo, in uno volumine.

Beda de ystoria Anglorum, in uno volumine.

Beda de temporibus, cum quibusdam cronicis ejus, in uno volumine.

Beda de triginta questionibus, et super Esdram, in uno volumine.

Beda super Samuelem, in uno volumine.

Beda super epistolas canonicas, et super cantica canticorum, in uno volumine.

Beda de vita Sancti Cuthberti, et Cuthbertus de transitu sancti Bede, in uno volumine.

Libri de littera Anglica duo.

- K.** Hystoria ecclesiastica, in uno volumine.
 Historia Egesippi, in uno volumine.
 Historia Henrici, in uno volumine.
 Historia de Jerusalem, in uno volumine.
 Historia Britonum, in uno volumine.
 Itinerarium Clementis, in uno volumine.
 Sermones Magistri Gaufridi Babionis, et expositio in Johel prophetam et in Naum prophetam, in uno volumine.
 Orosius de ornesta mundi, historia Daretis de bello Trojano, et versus Petri Abailardi ad filium, et cronica de Anglia, in uno volumine.
 Libri Aldelmi, quedam nomina et verba de libro capitulorum, Hugo de Folieto de clauistro materiali, item, de clauistro anime, inuectio Solomonis, in uno volumine.
 Expositio evangelii, Dixit Symon Petrus ad Jesum, sermo de labore sanctorum et mercede, sermo de novem mensibus conceptionis et octo diebus circumcisionis Christi, sermo de sancto Pascha, collectiones sententiarum et meditationum, tractatus super quedam capitula de cantica canticorum, manipulus rerum et verborum, in uno volumine.
 Expositio super cantica canticorum, Ambrosius super cantica canticorum, expositio super Prisciani octo constructiones, expositio super Apocalipsim, item, expositio super cantica canticorum, glose Boecii, et expositio brevis super quosdam psalmos, in uno volumine.
 Johannes super decreta Gratiani, in uno volumine.
 Corpus canonum, in uno volumine.
 Matheus glosatus, in uno volumine.
 Actus apostolorum glosati, in uno volumine.
 Boecius de Trinitate, liber Catonis, passio sancti Laurentii, proverbialia de libris poetarum, vita sancte Marie Egiptie, Hildebertus de edificio anime, item versus ejusdem, quidam hymni, Odo de viribus herbarum, Marbodeus de generibus lapidum, passio sancti Mauricii, vita Taisidis et alii versus, cosmographia Bernardi Silvestris, passio sancti Thome, et alii versus et dictamina, in uno volumine.
 Versarium de libris Ethnicorum, passio sancti Laurencii, argorismus, in uno volumine.

- L. Vitas patrum, vita sancti Guthlaci, liber qui dicitur formula vite honeste, in uno volumine.
 Vita sancti Godrici heremite, in uno volumine.
 Johannes Heremita in decem collationes, in uno volumine.
 Libri quatuordecim collationum, in uno volumine.
 Prosperus de vita activa et contemplatione, et diadema monachorum, in uno volumine.
 Liber Odonis, in uno volumine.
 Expositiuncula super vetus et novum testamentum, et quedam gesta in ecclesia pro passione Domini, Augustinus super psalmos, et alie compilationes, et regula splendescit, in uno volumine.
 Liber Heraclidis episcopi qui dicitur paradisus, et persecutio Affricane provicie, in uno volumine.
 Sentencie Magistri Walteri que sic incipiunt, Ferculum sibi fecit salvatio, in uno volumine.
 Sentencie que sic incipiunt, Dum medium silentium, in uno volumine.
 Regula Johannis Cassiani, in uno volumine.
 Psalterium glosatum domini Ailredi abbatis, in uno volumine.
 Psalterium glosatum domini Ernaldi abbatis, in uno volumine.
 Psalterium magistri Walteri glosatum, in uno volumine.
 Psalterium Huoldi glosatum, in uno volumine.
 Psalterium Radulfi Barun glosatum, in uno volumine.
 Psalterium Symonis de Sigillo glosatum, in uno volumine.
 Psalterium parvum de probatorio glosatum, in uno volumine.
 Psalterium Gaufridi Dinant non glosatum, in uno volumine.
 Psalterium Fulconis non glosatum, in uno volumine.
 Psalterium Willelmi de Rotelando non glosatum, in uno volumine.
 Psalterium Ieronimi, quod fuit Willelmi de Berking', in uno volumine.
- M. Liber Justiniani de legibus, in uno volumine.
 Liber medicinalis qui appellatur antidotarium, in uno volumine.
 Ysagoge Johannicii, in uno volumine.
 Priscianus magnus, in uno volumine.
 Priscianus de constructionibus, in uno volumine.
 Bernardus de duodecim gradibus humilitatis, sermones et sentencie utilissime, apologeticum sancti Bernardi, interpretationes Hebraicorum nominum, in uno volumine.

- Sermones sancti Bernardi qui sic incipiunt, sancti per fidem, et alie quedam sentencie, in uno volumine.
 Expositio super Naum prophetam et super Johel, sentencie et sermones et epistole plurimorum perutiles, Laurentius de creatione et operibus Domini, in uno volumine.
 Congestio diversarum sententiarum diversis sancte catholice ecclesie causis congruentium, et excerpta quedam de registro Gregorii orname dicta, in uno volumine.
 Sinonima Ciceronis, quedam de compoto, regule versificandi, in uno volumine.
 Rethorica, in uno volumine.
 Boecius de consolatione, in uno volumine.
 Ysagoge Porphyrii in cathogorias Aristotelis, et alii libri dialectici, in uno volumine.
 Liber de miraculis sancte Marie, in uno volumine.
- N. Liber omeliarum in hyeme, in uno volumine.
 Liber omeliarum in estate, in uno volumine.
 Passionale mensis Octobris, in uno volumine.
 Passionale mensis Novembris et Decembris, in uno volumine.
 Passionale mensis Januarii, in uno volumine.
 Vita sancti Silvestri et aliorum sanctorum, in uno volumine.
 Vita sancti Ambrosii et aliorum sanctorum, in uno volumine.
 Omelie in quadragesima, in uno volumine.
 Psalterium tripartitum, in uno volumine.
- O. Ieronimus super duodecim prophetas, in duobus voluminibus.
 Ieronimus super Ieremiam et super Danielelem, in uno volumine.
 Ieronimus de Hebraicis questionibus, de mansionibus filiorum Israel, de distantis locorum, de Hebraicorum nominum interpretatione, de questionibus libri Regum, de Paralipomenone, de decem temptationibus, de sex civitatibus fugitivorum, de cantico Debbore, de lamentationibus Jeremie, de edificio Prudentii, Hugo de Folieto de clauastro anime, Jer' Gennad', Ysidorus de illustribus viris, Cassiodorus de institutionibus divinarum litterarum, Ailredus de standardo, de mappa, in uno volumine.*

* This is now in the Minster Library, York.

Bernardus super cantica canticorum, Jeremias glosatus, item, opuscula Bernardi, et epistole et sententie plurimorum, Barbarismus glosatus, epistole Senece et Pauli, in uno volumine.

Sermones Petri Manducatoris, de ortu sancti Cuthberti, passio sancti Thome archiepiscopi Cantuariensis, miraculum de ymagine sancte Marie, vita S. Olavi, in uno volumine.

Quedam gesta Salvatoris, sermo Roberti Pulani, regula de quibusdam adverbiiis et questio de quadam constructione, Ieronimus contra Jovinianum de locis mysticis, Beda de arte metrica et de scematibus, Hugo de institutione noviciorum, epistola Patellici abbatis ad episcopum suum et rescriptum episcopi, in uno volumine.

Vita sancti Ieronimi et epistole ejusdem, in uno volumine. Sentencie magistri Roberti Melodiniensis.

Sermones abbatis Werri, in duobus voluminibus.

Epistole Sydonii, in uno volumine.

Libri glossati.

P. Genesis, glosatus, in uno volumine.

Exodus, glosatus, in uno volumine.

Ysaïas, glosatus, in uno volumine.

Item, Ysaïas, glosatus, in uno volumine.

Job, glosatus, in uno volumine.

Item, Job, glosatus, in uno volumine.

Duodecim prophete, glosate, in uno volumine.

Item, duodecim prophete, glosate, in uno volumine.

Item, duodecim prophete, glosate, in uno volumine.

Sex prophete, glosate, in uno volumine.

Tobias et Judith, glosati, et liber Hester et Apocalipsis, in uno volumine.

Cantica canticorum et epistole canonice, glosate, in uno volumine.

Matheus, glosatus, in uno volumine.

Marcus, glosatus, in uno volumine.

Item, Marcus, glosatus, in uno volumine.

Lucas, glosatus, in uno volumine.

Item, Lucas, glosatus, in uno volumine.

Item, Lucas, glosatus, in uno volumine.

Johannes, glosatus, in uno volumine.

Item, Johannes, glosatus, in uno volumine.

Item, Johannes, glosatus, in uno volumine.

Epistole canonice, glosate, in uno volumine.

Epistole Pauli, glosate, in uno volumine.

Item, epistole Pauli, glosate, in uno volumine.

Apocalypsis, glosatus, in uno volumine.

Item, Apocalypsis et cantica canticorum glosati, in uno volumine.

Q. Liber usuum, in duobus voluminibus.

Glosule super psalterium, G. Pore, in uno volumine.

Quedam evangelia breviter exposita, exhortatio sancti Bernardi ad Eugenium papam, sententie patrum de viciis et virtutibus, et phisica, in uno volumine.

Orationarium quod sic incipit, Domine Jesu Christe fili Dei vivi, Bernardus de cantus proprietate, hore de sancta Maria, institutio capituli, expositio super quasdam preces, in uno volumine.

Item, orationarium quod sic incipit, Domine Jesu Christe qui in hoc mundum, in uno volumine.

Sententie que sic incipiunt, "Ne velis tibi", et Prudentius, in uno volumine.

Quedam nominum et verborum expositio in epistolas Pauli, et versus de Christo, et de sacramentis fidei quorundam patrum sermones, in uno volumine.

Encheridion, et versus cujusdem de morte Roberti Bloet, episcopi Lincolniensis, et difficiliore partes veteris ac novi testamenti, in uno volumine.

Quedam commenta philosophie, quedam sententie Pauli et Ysaie, glosate, flores quorundam evangeliorum, aurea gemma, epistola Carnotensis episcopi mirifice utilitatis, liber sancti Patricii, collatio Trinitatis, sanctus Augustinus a se ipso ad se ipsum, excerptiones Pannormie Yvonis, soliloquium Mauricii, quorundum verborum interpretationes, in uno volumine.

Psalterium cum dimidio versibus, et quedam orationes per rithmum, in uno volumine.

Libellus qui appellatur ymago mundi, et alie sentencie, in uno volumine.

Liber medicinalis qui fuit Hugonis de Beverlaio, in uno volumine.

Hull.

ODE OF A LOVER.

The following is taken from the back of a rent roll of Sir George Bowes of Streatham, Durham, dated 1560, and is in the same hand-writing as the list of the tenants. It was kindly communicated to us by Sir Cuthbert Sharpe.

That self-same tounge which first did the entreat
 To lynk thie liking with my lucky love,
 That trustie tounge must now thes words repeat,
 "I love the still," my fancy cannot move.

That drieles hart, which durst attempt the thought
 To wynne thy will with myne for to consent,
 Mayntaynes that vowe, which love in me first wrought,
 "I love the still," and never shall repent.

That happie hand which hardely did touche
 Thy tender body, to my depe delight,
 Shall strive with sword to prove my passion suche,
 As "loves the still," much more than it can write.

Thus love I still with tounge, hand, hart, and all,
 And when I chaunge, lett vengeaunce on me fall.

 HYMN BY MICHAEL KILDARE,

From MS. Harl. No. 913, fol. 9, r^o. of the beginning of the fourteenth century.

Swet Jhesus, hend and fre,
 That was i-strawȝt on rode tre,
 Nowthe and ever mid us be,
 and us schild fram sinne;
 Let thou noȝt to helle te,
 thai that beth her inne;
 So brizte of ble, thou hire me,
 hoppe of alle man-kynne,
 Do us i-se the Trinité,
 and hevene riche to winne.

This worldis love is gon a-wai,
 So dew on grasse in someris dai,
 Few ther beth, weilawai!
 that lovith Goddis lore;

Al we beth i-clung so clai,
 we schold rew that sore ;
 Prince and king, what wenith thai
 to libbe ever more ?
 Leveth 3ur plai, and crieth ai,
 Jhesu Crist, thin ore.

Alas, alas ! ye riche men,
 Of muk whi wol 3e fille 3ur denne ?
 Wende 3e to ber hit henne ?
 nai, so mote I thrive !
 3e sulle se that al is fenne,
 the catel of this live.
 To Criste 3e ren, and falleth a knen,
 that wondis tholiid five ;
 For 3e beth trenne worthi to brenne
 in bittir helle kive.

Godde 3ow havith to erthe i-sent,
 Lital dwel 3ou havith i-lent,
 He schal wit how hit is spent,
 I rede 3ou, tak hede ;
 If hit be hidde, 3e beth i-schent,
 for helle worth 3ur mede.
 The.bow is bend, the fire i-tend,
 to 3ow, if 3e beth gnedede ;
 Bot 3eu amend, 3e sul be wend
 in ever glowind glede.

Povir was thin in comming,
 So ssal be thin oute going,
 Thou ne salt of al thi thing
 a peni ber to molde ;
 That is a rewful tithing,
 whose hit hire wold.
 Loverd king, to hori ding,
 what makith man so hold ?
 In pining 3ive a ferthing
 he ne sal, the3 he wold.

Riche man, bethenche the,
 Tak gode hede wat thou be ;
 Thou ne art bot a brotil tre
 of schorte seven fote,
 I-schrid with-ute with gold and fe ;
 the ax is at the rote ;
 The fent un-fre halt al to gle,

this tre a-dun to rote :
 So mote ic the, ic rede the, fle,
 and do this sowle is bote.

Now thou art in ro and rest,
 Of al the lond thou art the mest,
 Thou doist no streinthe of Godis hest,
 of deth whi neltou thenche ?
 Whan thou wenist libbe best,
 thi bodi deth sal qwench ;
 The pover chest ssal be thi nest,
 that sittist bold a bench ;
 Est and west schal be thi qwest,
 ne miȝt thou nothing blench.

Be thou barun other kniȝte,
 Thou salt be a sorful wiȝte,
 Whan thou liste in bere i-tiȝte,
 in fulle pover wede ;
 Nastou nother main no miȝte,
 whil thou no man drede :
 With sorwȝful siȝt, and that is riȝte,
 to erthe me sul the lede.
 Than ssal thi liȝt turn into niȝte,
 bethench, man, this i-red.

The pover man bit uche dai
 Gode of the, and thou seiist ai,
 " Beggar, wend a devil wai !
 thou denist al min ere."
 Hungir bitte he goth a-wai,
 with mani sorful tere.
 A ! wailowai ! thou clotte of clai,
 whan thou list on bere,
 Of fow no grai, no rede no rai,
 nastou bot a here.

Christ tellith in holi writte,
 That a man of withir witte
 I-biriid was in helle pitte,
 that in this lif was riche,
 Ssal he never than flitte

- fram the sorful diche ;
- He sal sitte in helle flitte,
 with-oute wyn and miche ;
- The fent sal sitte is knot to knitte,
 sore mai he skriche.

The pover man goth bi-for the,
 Al i-driid als a tre,
 And gredith, " Loverd, help me,
 hungre me havith i-bund;
 Let me dei pur charité,
 i-brozt ic am to grund!"
 So mot I the and Crist i-se,
 if he die that stund,
 His lif sal be i-crauid of the,
 the; thou ;if him no wonde.

I the rede rise and awake
 Of the hori sinne lake;
 If thou be ther in i-take
 I wisse thou schalt to helle,
 To woni with the fentis blake
 in that sorful wille;
 Thi wei thou make, thou dri the stake,
 to prest thi sinnes telle;
 So wo and wrake sal fram the rake,
 with fendis grimme and felle.

If in sinne thi live is ladde,
 To do penance ne be nozt sadde;
 Who so doth, he nis nozt madde,
 as holi church us techithe;
 Ther of be thou nozt a-dradde,
 Crist sal be thi lech.
 Thus Crist us radde, that rode spradde,
 with a blisful speche,
 Whan he so bad, thou mi;zt be gladde,
 ne lovith he no wreche.

Jhesu, king of heven fre,
 Ever i-blessid mot thou be!
 Loverd, I besech the,
 to me thou tak hede,
 Fram dedlich sinne thou ;em me,
 while I libbe on lede;
 The maid fre, that bere the
 so swetlich under wede,
 Do us to se the Trinité,
 al we habbeth nede.

This sang wrozt a frere,
 Jhesu Crist be is socure!
 Loverd, bring him to the toure!

frere Michel Kyldare;
 Schild him fram helle boure,
 whan he sal hen fare!
 Levedi, flur of al honur,
 cast a-wei is care;
 Fram the schoure of pinis sure
 thou sild him her and thare! Amen.

Wrt.

DUTIES OF AN ANGLO-SAXON KING.

From MS. Cotton Cleop. B. xiii. 56, r., of the tenth century.

Promissio Regis.

ðis ge-writ is ge-writen .stæf be stæfe be þam ge-write þe Dunstan arceb. sealde urum hlaforde æt Cingestune þa on dæg þa hine man halgode to cinge, ⁊ for-bead him ælc wedd to syllanne butan þysan wedde þe he up on Cristes weofod léde swa se b. him dihte. On þære halgan þrynnesse naman, Ic þreo þing be-háte cristenum folce, ⁊ me under ðeoddum; án ærest þ̅ Godes cyrice ⁊ eall cristen folc minra ge-wealda soðe sibbe healde; oðer is þ̅ ic reaf-lac ⁊ ealle unrihte þing eallum hádum for-beode; þridde þ̅ ic be-háte ⁊ be-beode on eallum dómum riht ⁊ mild-heortnisse, þæt us eallum arfæst ⁊ mild-heort God þurh þ̅ his ecean miltse for-gife, se lifað ⁊ rixað.

Finit.

Se cristena cyng þe þas þing ge-healdeð, he ge-earnað him sylfum woroldlicne weordmynt, ⁊ him éce God ægðer ge-milt-sað ge on andwerdum life ge ac on þam ecean þe æfre ne atearað. Gif he þonne þ̅ awægð þ̅ Gode was be-háten, þonne sceal hit syððan wyrslan swyðe sóna on his þeode, ⁊ eall hit on ende ge-hwyrfð on þ̅ wyrste, butan he on his lif fæce ær hit ge-béte.

Eala! leof hlaforð, beorh huru þinga georne þe sylfum. Ge-þenc þ̅ ge-lóme þ̅ þu scealt þa heorde forð æt Godes dóme ywan ⁊ lædan, þe þu eart to hyrde ge-scyft on þysum life, ⁊ þonne ge-cennan hu þu ge-heolde, þ̅ Crist ær ge-bohte sylf mid his blóde.

Ge-halgodes cynges riht is, þ̅ he nænigne man ne for-déme, ⁊ þ̅ he wuduwan ⁊ steop-cild ⁊ æl þeodige werige ⁊ amundige, ⁊ stala for-beode, ⁊ unriht hæmedu ge-béte, ⁊ sib-legeru to-twæme, ⁊ grundlunga for-beode, wiccan ⁊ galdra adilige, mæg-myrðran ⁊ man-swaran of earde adrise, þearfan mid ælmyssan féde, ⁊ ealde, ⁊ wise, ⁊ syfre him to ge-þeahtherum hæbbe, ⁊ rihtwise mæn him to wicnerum sette, for þan swa hwæt swa hig tó unrihte ge-doð þurh his aful, he his sceal ealles ge-scead agyldan on domes-dæg.

Wrt.

ANGLO-SAXON VERSES.

From MS. Cotton. Claudius, A. iii. fol. 29, v°. a Benedictional of the tenth century, formerly belonging to St. Augustine's at Canterbury.

Ic eom halgung-boc,
 healde hine Dryhten
 þe me fægere þus
 frætewum belegde;
 þureð to þance
 þus het me wyrcean
 to love ȝ to wurðe
 þam þe leoht ge-sceop,
 ge-myndi is he mihta ge-hwylcre
 þæs þe he on foldan
 ge-fremian mæg,
 ȝ him ge-þancie
 þeoda waldend,
 þæs þe he on ge-mynde
 madma manega
 wyle ge-mearcian
 metode to lace;
 ȝ he sceal æce lean
 ealle findan,
 þæs þe he on foldan
 fremap to ryhte.

Wrt.

 PROVERBS.

Copied from an ancient set of ten fortune cards by Barrett, and now printed from his MS. Collections preserved in the Chetham Library at Manchester.

A woman thatt ys wylfull ys a plage off the worste,
 As good live in hell, as withe a wytte that is curste.

Wittes are moste wylly where wemen have wyttes,
 And curtilly comethe uppon them by fittes.

In frinds ther ys flattery, in men lyttell trust,
 Thoughe fayre they proffer, they be often unjste.

Good fortune God sende you, I dare laye my heade
 You will holde with the horne yff ever youe wedd.

Tene pound to a pudding whensoevere you mary,
 You will repente yee that so longe you did tarrye.

Wheresoeuer thou traveleste, este, weste, northe or southe,
Learne never to looke a geven horsse in the mouthe.

Wyssdome dothe warne the in many a place,
To truste no suche flatteres as gill jere in thy face.

A widdowe that ys wanton with a running head,
Ys a dyvell in the kyttchine and a nape in her bedde.

Pyke oute a throwe that will learne you a choisse,
With a read head, a sharpe nolle, and a shrill voyce.

Cholle oute a mater that wyll learne you a choisse,
With a rede heade, a sharpe nosse, and a shrill voyce.
Hull.

BALLAD OF A TYRANNICAL HUSBAND.

From a MS. on paper of the reign of Henry VII. preserved in the Chetham
Library at Manchester.

Jhesu that arte jentylle, ffor joye off thy dame,
As thu wrought thys wyde worlde, in hevyn is thi home,
Save alle thys compeny and sheld them from schame,
That wylle lystyn to me and tende to thys game.

God kepe alle women that to thys towne longe,
Maydens, wedows, and wyvys amonge;
For moche the ar blamyd and sometyme with wronge,
I take wyttenes of alle ffolke that herythe thys song.

Lystyn, good serryys, bothe yong and olde,
By a good howsbande thys tale shalbe tolde;
He weddyd a womane that was ffayre and bolde,
And hade good i-now to wende as they wolde.

She was a good huswyfe, curteys and heynd,
And he was an angry man, and sone wold be tenyd,
Chydyng and brawlynge, and farde leyke a feynd,
As they that oftyen wylbe wrothe with ther best frend,

Tylle itt befelle uppon a day, shortt talle to make,
The goodman wold to the plow, his horse gan he take;
He calyd forthe hys oxsyn, the whyt and the blake,
And he seyde, "dame, dyght our denner betyme, for Godes
sake."

- The goodman an hys lade to the plow be gone,
The goodwyf hade meche to doo, and servant had se none,
Many smale chyldern to kepe besyd hyrselfe alone,
She dyde mor then sho myght withyn her owne wone.

Home com the goodman be tyme off the day,
 To loke that al thing wer acordyng to hes pay,
 "Dame," he sed, "is owr dyner dyght?" "Syr," sche
 sayd, "naye;

How wold yow have me doo mor then I cane?"

Than he began to chide and seyde, "Evelle mott thou the!
 I wolde thou shuldes alle day go to plowe with me,
 To walke in the clottes that be wette and meré,
 Than sholdes thou wytt what it were a plowman to bee."

Than sware the goodwyff, and thus gane she say,
 "I have mor to doo then I doo may;
 And ye shuld folowe me ffoly on day,
 Ye wold be wery off your part, my hede dar I lay."

"Wery! yn the devylles nam!" seyde the goodman,
 "What hast thou to doo, but syttes her at hame?
 Thou goyst to thi neybores howse, be on and be one,
 And syttes ther janglyng with Jake an with John."

Than sayd the goodwyffe, "feyr mot yow ffaylle!
 I have mor to do, who so wyst alle;
 Whyn I lye in my bede, my slepe is butt smalle,
 Yett eyrly in the morneng ye wylle me up calle.

"Whan I lye al myght wakyng with our cheylde,
 I ryse up at morow and fynde owr howse wylde;
 Then I melk owre kene and torne them on the felde,
 Whylle yow slepe ffulle styлле, also Cryst me schelde!

"Than make I buter ferther on the day;
 After make I chese,—thes holde yow a play;
 Then wylle owre cheldren wepe and upemost they,
 Yett wylle yow blame me for owr good, and any be awaye.

"Whan I have so done, yet ther comys more eene,
 I geve our chekyns met, or elles they wylb[e] leyne:
 Our hennes, our capons, and owr dokkes be-dene,
 Yet tend I to owr goslyngs that gothe on the grene.

"I bake, I brew, yt wylle not elles be welle;
 I bete and swyngylle flex, as ever have I heylle:
 I hekylle the towe, I kave and I keylle,
 I toose owlle and card het and spyn het on the wheylle."

"Dame," sed the goodman, "the develle have thy bones!
 Thou nedyst not bake nor brew in fortynght past onys;
 I sey no good that thou dost within thes wyd wonys,
 But ever thow excusyst the with grontes and gronys."

"Yefe a pece off lenyn and wolen I make onys a yere,
 For to clothe owre self and owr cheldren in fere;

Elles we shold go to the market, and by het ful deer,
I ame as bessy as I may in every [yere.]

"Whan I have so donne, I loke on the sonne,
I ordene met for owr bestes agen that yow come home,
And met ffor owr selfe agen het be none,
Yet I have not a feyr word whan I have done.

"Soo I loke to owr good withowt and withyn,
That ther be none away noder mor nor myn,
Glade to ples yow to pay, lest any bate begyn,
And fort to chid thus with me, i-feyght yow be in synne."

Then sed the goodman in a sory tyme,
"Alle thys wold a good howsewyf do long ar het were prime;
And sene the good that we have is halfe dele thyn,
Thow shalt laber for thy part as I doo for myne."

"Therffor, dame, make the redy, I warne the, anone,
To morow with my lade to the plowe thou shalt gone;
And I wylbe howsewyfe and kype owr howse at home,
And take myn ese as thou hast done, by God and Seint
John!"

"I graunt," quod the goodwyfe, "as I wnderstonde,
To morowe in the mornynge I wylbe walkande:
Yet wylle I ryse whylle ye be slepande,
And see that alle theng be redy led to your hand."

Soo it past alle to the morow that het was dayleyght;
The goodwyffe thought on her ded and upe she rose ryght:
"Dame," seid the goodmane, "I swere be Godes myght!
I wylle fette hom owr bestes, and helpe that the wer deght."

The goodman to the feeld hyed hym fulle yarne;
The godwyfe made butter, her dedes war fulle derne,
She toke ayen the butter-melke and put het in the cheyrne,
And seid yet off on pynt owr syer shalbe to lerne.

Home come the goodman and toke good kype,
How the wyfe had layd her flesche for to stepe:
She sayd, "Sir, al thes day ye ned not to slepe,
Kype wylle owr chelderne and let them not wepe.

"Yff yow goo to the kelme malt for to make,
Put smal feyr ondernethe, sir, for Godes sake;
The kelme is lowe and dry, good tend that ye take,
For and het fastyn on a feyr it wylb[e] eville to blake.

"Her sitt ij. gese abrode, kype them wylle from woo,
And thei may com to good, that wylle weske sorow i-now."
"Dame," seid the goodmane, "hy the to the plowe,
Teche me no more howsewyfre, for I can i-nowe."

Forthe went the goodwyff, curtes and hende,
 Sche callyd to her lade, and to the plowe they wend ;
 They wer besé al day, a fytte here I fynde,
 And I had dronke ones, ye shalle heyre the best behynd."

A fytte.

Here begenethe a noder fytte, the sothe for to sey,

* * *

Hill.

THE FORRESTER'S SONG.

From Addit. MS. No. 5865, fol. 50, v°. in the British Museum, written apparently in the reign of Henry VIII.

Y have ben a foster longe and meney day,
 My lockes ben hore, foster woll y be no more ;
 Y shall honge up my horne by the grene wode spray,
 My lockes ben hore, ffoster will y be no more.
 Alle tho whiles that y may my bowe bende,
 Shall y wedde no wyffe, my bowe bende, shall y wedde no
 wiffe ;
 I shall bygge me a boure atte the wodes ende,
 Ther to lede my lyffe, att the wodes ende, ther to lede my
 lyffe.

Wrt.

ST. NICHOLAS.

The following fragments of an early rhythmical Latin poem on the Miracles of St. Nicholas, are written in different parts of MS. Cotton. Tiberius B. V. of the end of the tenth century. They are curious illustrations of the history of Middle Age Latin verse. The lines are arranged as in the MS. with the exception of the last fragment, which is there arranged in very long lines consisting of two lines as here printed. All the peculiarities of the MS. are carefully preserved. The assonance of these verses is very remarkable.

I. fol. 74, r°.

In Litæ provincia fuit quidam Christicola,
 Post transitum sanctissimi NICHOLAI pontificis ;
 Hic de multis divitiis ad paupertatem rediit,
 Cujus pressus miseriis quendam Judeum adiit,
 Rogans ut aurum misero accommodaret mutuo,
 Unde posset adquirere victum sine dedecore.
 Tunc Judeus pacifice dat responsum Christicolæ,
 Quicquid a me petieris cito habere poteris ;
 Si vis aurum recipere, fidejussorem tribue,
 Vel tale vadimonium quod sit valens ad debitum.

Nullus est, inquit, proximus, qui de me sit sollicitus,
 Sed altare pontificis dabo in loco pigneris,
 Ut si ingratus fuero, et tua non reddidero,
 De me vindictam faciat, quæ omnibus appareat.
 Dixit Judeus perfido, NICHOLAUM non respuo,
 Nam in ejus presentia nulla latet fallatia.
 Tali pacto catholicus aurum recepit callidus,
 Qui in paucis temporibus effectus est ditissimus.
 Tandem ille qui prestitit debitorem commonuit,
 Ne diutius differat reddere quod acceperat.
 Ad hæc ille, quod habui jam diu est quod reddidi,
 Tu habes, et nunc repetis quasi nondum receperis.
 Tunc Judeus expalluit, et admirans ingemuit,
 NICHOLAUMQUE invocat, ne hoc inultum sufferat.
 Si jusjurandum feceris super altare presulis,
 Quicquid cogor exigere floccipendo amittere.
 Christianus excogitat qualiter hunc decipiat;
 Aurum includit concavo quod debebat in baculo.
 Judeo fraudis nescio istud aurum cum baculo
 Ad portandum committitur, sicque dum fallit fallitur.
 Tali fretus astutia, perjurare non dubitat,
 Ut innocens appareat, et verum sit quod dixerat.
 Immemor beneficii jurat quod aurum reddidit,
 Quasi victor exhilarat, redire vult ad propria.
 Sed cum venit ad bivium, oppressus somno nimium,
 Ire ultra non potuit, suppinus ibi jacuit.
 Per viam ipsam pariter plaustrum ducebant homines,
 Clamant, monent ut fugiat, ne dormiens intereat.
 Jacet ille culpabilis velut lapis immobilis,
 Donec rota volubilis ventrem cum ligno conterit.
 Tunc apparet dolositas quæ in ligno latuerat,
 Morsque stulti tam subita falso jurasse conprobat.
 Advolans fama exiit, aures Judei percutit,
 Nuntians quod acciderat de morte tam terrificæ.
 O NICHOLAE, presulum decus et honor omnium,
 Jam diu est quod comperi te esse servum Domini;
 Tua maxima bonitas, atque fortis justitia,
 Compellit me Judaicam relinquere perfidiam.
 [A]modo jam Christicola fiam per tua merita,
 [U]t possim tecum perfrui æternæ vitæ gaudiis;
 [I]d precor ut qui merito migravit ex hoc seculo,
 [H]unc vitæ restituas, ne corruat in tartara.
 [T]anto fit exorabilis NICHOLAUS mirabilis,
 [A]d vitam functum revocat, qui mox aurum restituat.
 [T]otus mundus hoc audiat, NICHOLAUMQUE diligat,
 [Q]ui rectam tenens regulam nullam amat fallatiam.

Quidam paterfamilias multas habens divitias,
 [E]rat solitus pergere ad limina æcclesiæ;
 [I]n qua corpus sanctissimi humatum jacet presulis,
 [A]tque quotannis debita persolvere munuscula.
 [A] se facturum vasculum pollicitus est inclitum,
 [I]n honore sanctissimi NICHOLAI pontificis.
 [T]andem queritur aurifex doctus in tali opere,
 [Q]ui pulchre sciat sculperè, auro gemmas inserere,
 [U]niones cum jaspide auro miscet Arabiæ,
 [A] Salomonis tempore vix fuit opus simile.
 [F]actum est vas aureum cuivis regi congruum,
 [L]apidibus circumdatum, mirifice compositum.
 [S]ed pulchritudo vasculi oculos dantis illicit,
 [T]rahens ad avaritiam per demonis invidiam.
 [Q]uod sua sponte voverat, abnegare non dubitat,
 [V]ertens ad usus proprios retinuit dominio;
 [R]ursus aurifex queritur, cui aurum committitur,
 [J]ubet vas restituere quod sit priori simile.
 [I]lle dat, iste recipit, cepto insistens operi
 [L]aborare non desinit, et tamen nichil proficit.
 [I]nstrumena defitiunt, naturam perdit obrizum,
 [V]elut vitrum perfragile gemmæ ruunt ab opere,
 [C]ernens magister propriam nil valere industriam,
 [S]imul in unum colligit, aurum gemmasque reddidit.
 Cum prope esset annua NICHOLAI festivitas,
 Miles iste cum ceteris navigare disposuit,
 Cum uxore et filio, servos ducit quam plurimos,
 Qui sibi necessarium adimpleant obsequium.
 Sed cum foret in pelago, pater petit a filio,
 Ut predictum vas capiat sibi que potum tribuat.
 Currens puer quantotius, arripit scipsum promptulus,
 Quem priusquam miscuerit refrigidare voluit.
 Qui cum in aqua tinguatur, de manibus elabitur,
 Sed cum cupit retrahere simul ruit in equore.
 Exclamat pater pueri, suffundens ora lacrimis,
 De tua morte juvenis omnino sum culpabilis.
 Te, NICHOLAE, deprecor, indulge mihi misero,
 Nec vicem tanti criminis rependas ut promerui.
 Ut quid dixi mendacia nulla pressus inopia,
 Nulla mihi necessitas incumberebat nec orbitas.
 Utcumque lamentabilis miles ad terram exiit,
 Nota limina repetit NICHOLAI pontificis.
 Non est ulla facundia quæ narrare prevaleat,
 Quantum se accusaverit, vel quam amare fleverit.
 Tandem post multas lacrimas offert ingrata munera,

Quæ aurifex reddiderat, nunquam sancto placentia.
 At gloriosus pontifex indignans tali munere,
 Mox ab altari reppulit quicquid miles apposuit.
 Tunc res aperte clauit, qua propter infans periit,
 Qui tenere non poterat scipum quod pater voverat.
 Dum in sacris solemnibus festa peragunt populi,
 Et sua infortunia plangit paterfamilias,
 Ecce puer ingreditur scipum ferens in manibus,
 Qui corda contuentium mox convertit in gaudium.
 Currit pater exanimis, ruens in collum filii,
 Attonitus præ gaudio vix potest fari puero.
 Tandem post pia oscula pater natum interrogat,
 Quomodo se habuerit quando in undis corruit.

II. fol. 57, rº.

[I]nfuit ille, Cum cecidi, senex michi apparuit,
 Venustatis angelicæ in veneranda spetie,
 [C]ui ut mater piissima tenuit inter brachia,
 Michique scipum tradidit, et dixit, Ne timueris.
 [Q]ualiter me eduxerit de tam magnis periculis,
 Egomet ipse nescio, sed mirans adhuc stupeo;
 [H]oc unum tamen recolo, quod, educto de pelago,
 Ductor ostendit semitam ducentem ad æcclesiam.
 [T]unc subito arripuit scipum de manu filii,
 Atque libenti animo offert spectante populo.
 [C]unctis mare currentibus NICHOLAUS est cognitus,
 Cui quasi preposito vota reddunt ex debito.

VANDALORUM exercitus, ab Affricanis partibus
 Causa predandi exiens ad terram Calabritidem,
 [P]assim per agros homines depredantur et pecudes,
 [E]t quisquis prout potuit optima quæque rapuit,
 [U]nus sancti imaginem NICHOLAI inueniens,
 Quam ne viderent socii in sinu suo contegit,
 [E]t quia pulchre fuerat et decenter composita,
 Sepius illam visitat, et cuius sit interrogat.
 [Chris]tiani mirabilem intuentes imaginem,
 Dicunt hæc est notissima NICHOLAI ichonia.
 [S]i in Deum crediderit quisquis eam habuerit,
 Securus sit quod omnia venient sibi prospera.
 [V]ir iste de quo loquimur erat telonearius,
 Multis habundans opibus, nondum tamen catholicus;
 [Q]ui reversus in proprio dum sederet ospitio,
 Vestes et quicquid habuit in aperto exposuit.
 [I]n pariete desuper NICHOLAUS appensus est,

- Cui jubet ut omnia fideliter custodiat;
 [H]ic commendat imagini, quasi viventi homini,
 Hinc securus ad alia profectus est negotia.
 [P]er noctem fures veniunt, qui omnia diripiunt,
 Preter solam imaginem tollentes suppellectilem.
 [S]ummo mane vir remeat, qui res suas commiserat,
 Quas tristis cum non invenit, imaginem arripuit,
 [D]icens, NICHOLÆ, tuam male vidi custodiam,
 Quia fidum te credidi omnia mea perdidisti.
 [T]estor deos et omnia quecumque colo idola,
 Si mea non reddideris, subjacebis incendiis.
 [H]æc dicendo acerrime statuum cedit undique,
 Ac si sentire valeat illata sibi vulnera.
 [P]ost quam se vindicaverat, nec illa contra murmurat,
 In pariete collocat, de quo ante pependerat.
 [I]nde sanctus ad vesperam NICHOLAUS rememorans
 Quanta illius statua perpressa est obprobria,
 [P]ergit ad diversorium quo latrones conveniunt,
 Ut inter se distribuant quod per furtum abstulerant.
 [O] vos, ait, furciferi, quid est quod hic dividitis?
 Pro vestris latrociniis afflicti sum injuriis;
 [D]e vestro patrimonio non est istud quod video,
 Nam in mea custodia hæc fuerunt reposita.
 [N]e per meum indicium incurratis periculum,
 Et publicem vos omnibus, reportate quantocius.
 [S]ic locutus disparuit, latronibus exterritis;
 Mox omnia restituunt, ne incurrant periculum.
 [M]ane teloneario consurgente de lectulo,
 Illum locum revisitat in quo sua perdiderat;
 [S]ed cum venit ad hostium, repperiens quæ sua sunt,
 Nemo fari sufficiet quam alacer effectus est.
 [P]re gaudio tripudiat, cuncta respuens idola;
 Christianus efficitur, quo nichil est salubrius.
 [Sanc]to per cujus meritum hoc accidit miraculum,
 Fabricavit ecclesiam mirifice compositam.
 [S]emper ex illo tempore NICHOLAUM gens Affrice
 Pre omibus provinciis miro amore coluit.
 [N]on est in omni seculo Christianorum regio,
 Ubi non sint æcclesiæ ejus nomini deditæ;
 [C]ujus nomen sic occupat omnes terras et maria,
 Ejus sit intercessio nobis criminum demptio!

CÆLI letentur ordines, congaudens tellus jubilet,
 Pro beati piissima NICHOLAI memoria,
 [Q]ui in ætate tenera pendens ad matris ubera,

Ostendit abstinentiæ exemplum memorabile.

[Q]uarta cum sexta feria mammotreptus dum fuerat,
Semel lactatus ubere vitabat ultra tangere.

[P]ost mortem patris unicus hæres remansit filius,
Qui suum patrimonium vertit in usus pauperum.

[V]icinus huic aderat, qui habebat tres filias,
Quas fornicari statuit, licet fuisset nobilis.

[T]unc miserum artaverat tanta panis inopia,
Quod pauper factus vivere volebat cum dedecore.

[S]ed caritate fervidus NICHOLAUS juvenculus
Extinxit illud vitium per trinitatis numerum.

[N]ondum factus episcopus, auro dato virginibus,
Fugat patris infamiam et filiarum reprobam.

[T]alibus beneficiis indolis tantæ juvenis
Divinitus promeruit presul prepotens fieri.

[E]x hinc nautas in æquore fractos adverso flamine,
Seque vocantes, visitat, dum loquerentur talia :

[N]ICHOLAE, si vera sunt quæ de te plures referunt,
Succurre nobis citius, ne obruamur fluctibus.

[P]re timore periculi clamantibus apparuit,
Quem invocant se indicat, NICHOLAUM se nominat,

[A]ntemnis et rudentibus et armamentis pluribus,
Postquam mare injecerat, tumida placat æquora.

[N]aucleri Alexandria obstupuerunt valide,
Cum farris abundantiam aspicerent superfluum.

[D]emetientes integra mensuræ reddunt pondera,
Præter illud quod habuit NICHOLAUS ut petiit.

[H]oc revelante pessimæ patuerunt insidiæ,
Quas Diana fantastico mittebat pro munusculo.

[D]eferentes ut jaciunt in mare maleficium,
Velut fornax exestuat, et quicquid tangit concremat.

[T]res juvenes innoxii morti fuerunt dediti,
Quos liberavit validam solutos per potentiam.

[C]onstantinus non multum post captos tenebat alios ;
Sed quod a morte eruit, dicam qualiter accidit.

[S]uperba gens de Frigia regi negabat debita,
Ad quam digne reprimere tres duces jubet pergere.

[S]ed cum redirent prospere, hoste devicto robore,
Aliqui per invidiam invenerunt fallaciam ;

[M]entiti sunt quod socii, Arpileon et cæteri.
Reges volebant fieri, ablato regno Cæsari.

[T]antæ capud malitiæ fuit corruptus munere
Prefectus, cujus fraudibus trudentur in carceribus.

[P]ost hæc jubet rex presidi innocentes interimi,
Ne simili superbia aliquis tale faciat.

[C]arcerali custodiæ notæ fiunt insidiæ ;

- Noctu patrantur omnia sicut iudex preceperat ;
 [J]ustos audito funere venit ad clausos carcere,
 Sed non valet abscondere, quia defluunt lacrimæ.
 [Q]ui videntes pallidum custodem preter solitum,
 Si quid de se audierat attoniti interrogant.
 [S]ilete, inquit, juvenes, de vobis totum factum est,
 Nam vitæ vestræ terminus appropinquabit citius.
 [D]e vestra morte callidum iudex dedit consilium,
 Preparans ut vos perimat antequam lux appareat ;
 [Q]uia planctus et lacrimæ nequeunt vos redimere,
 Virtus vobis altissima in hac nocte subveniat.
 [Q]uis enarrare valeat quanta fuit tristitia,
 Quæ in eorum cordibus versabatur interius.
 [S]ed cum nemo mortalium dare posset auxilium,
 Nec fieret effugium evadendi periculum ;
 [R]ediit ad memoriam quando mare transierant,
 Quod NICHOLAUM viderant, cui se commendaverant.
 [I]ccirco hunc pre omnibus orant in suis precibus,
 Ut qui alios liberat, servos suos non negligat.
 [E]adem hora concite fidus suorum opifex,
 Constantinum interrogat utrum dormit an vigilat ;
 [Q]uo sciscitante, tu, quis es, qui sic ad me ingressus es ?
 Sanctus respondet, Litæ NICHOLAUS sum pontifex,
 [C]ompatiens huc veneram, stratilates ne pereant,
 Quos ne tangas precipio nisi vis mori subito ;
 [S]cias quod rex fortior te bellum movebit contra te,
 Cujus forti victoriæ non valebis resistere ;
 [S]i ad pugnam exieris, et cum eo te junxeris,
 Victus eris et mortuus, eo quod es incredulus.
 [P]ostquam regem terruerat, ocior vento advolat,
 Et durius exterritat qui eos accusaverat.
 [I]mpie, latro, proditor, digne exitu misero,
 Pro tua avaritia recipies supplicia ;
 [C]onsumptus eris vermibus veluti canis putridus,
 A te fetente longius fugiet omnis populus.
 [S]ed hac vice propitius tuis parcam sceleribus,
 Si penitens extiteris de hoc quod male egeris.
 [Q]uo audito prepositus de lectulo excutitur,
 Pavefactus per tenebras venit ad fores regias ;
 [A]ntequam preses venerat, imperator surrexerat,
 Minasque sibi plurimas furibundus intorserat.
 [I]lle verbis pacificis regem placare studuit,
 Excusans se de crimine, captos jubet adducere ;
 [Q]ui statim regi traditi, mortem expectant pavidi,
 Gemunt, sudant formidine, non putant ora vivere.
 [I]nterrogat rex milites, NICHOLAUS hic ubi est,

- Qui pro sua clementia velim nolim vos liberat.
 [A]d notum nomen presulis, exclamant fuis lacrimis,
 Tollunt manus ad sidera, laudant Dei magnalia,
 [R]espondentes in Licia Mirreorum est civitas,
 In quo pontifex habitat, quem Dominus glorificat,
 [D]e illius prudentia ac forti patientia,
 Nusquam vidimus hominem, tam bonum nec tam
 humilem ;
 [P]re cæteris virtutibus quarum nullus est numerus,
 Fulget in eo caritas, quæ omnium est maxima,
 [C]ujus orationibus nos simul commendavimus,
 Quando navali prelio fuimus contra barbaros ;
 [I]bi prout potuimus fideles tibi fuimus,
 Nam parva manu militum plures vicimus hostium,
 [Q]ui rebelles extiterant, et se dari vix poterant,
 Subjectos tibi fecimus et mitiores ovibus.
 [P]ro talibus serviciis ad mortem sumus traditi,
 Nisi Deus nos eruat per NICHOLAI merita.
 [Q]uis habuit tam ferreum pectus, vel cor lapideum,
 Quod non molliret pietas, humanitatis gratia ?
 [Q]ui presentes astiterant continere non poterant, .
 Multis excussit lacrimas militum eloquentia.
 [N]am tandem rex placabilis juvenes jubet indui,
 Reparans amicitiam quam primitus habuerant ;
 [D]einde ait, Munera ex parte mea plurima
 Ferte sancto pontifici, de quo tanta loquimini ;
 [I]n verbis ejus comperi quia non estis perfidi,
 Sed suo testimonio fideles in servicio,
 [V]alde Deo est proximus NICHOLAUS episcopus,
 Per quem tanta miracula ostenduntur per secula.
 [Q]uod vivitis et sapitis, quod facti estis liberi,
 Totum illius bonitas fecit atque clementia.
 [O]fferre sibi munera, textus atque candelabra,
 Quæ in mei memoria suscipere non renuat.
 [E]go et mei filii sui erimus famuli,
 Pro quibus Deo supplicet, nec ultra me terrificet.
 [S]ic alacres cum munere naves ascendunt concite,
 NICHOLAO in Litia grates reddunt innumeras.
 [T]erra marique novimus NICHOLAUM pre omnibus
 Succurere quantocius cunctis se invocantibus.
 [D]um sumus in hoc seculo postulemus a Domino,
 Ut hujus sancti precibus jungamur cælestibus.

III. fol. 77, rº.

DICAMUS Deo gloriam, per cujus providentiam,
 NICHOLAUS fit propior quam foret ab initio;
 [H]inc defleat gens Gretiæ et finitimi Asiæ,
 Mirreaque præcipue, quæ tanto caret hospite,
 [C]ujus fecit offensio ne haberet in proximo
 Patronum tantæ gratiæ, nec talis excellentiæ.
 [P]acis amator extitit dum in seculo floruit,
 Post transitum pacificos semper diligit populos,
 [F]ugit Turcos et Pincenas, scilicet gentes pessimas,
 Quæ creatori omnium nullum reddunt officium.
 [V]alde Deo amabilis urbs Varensis promeruit
 NICHOLAUM cum gaudio suscipere ospicio.
 [V]arenses et Venetici, cum navibus firmissimis,
 Sepe transcurrunt maria mercationis gratia.
 [M]odo nostris temporibus plenis frumento ratibus,
 Post Myrreæ provinciam venerunt Antiochiam.
 [F]arribus ibi venditis, divinitus admoniti,
 Invenerunt consilium nutu Dei dispositum,
 [U]t redeuntes tumulum sancti frangant marmoreum,
 Cum instrumentis ferreis paratis huic operi.
 [P]er voluntatem Domini et auxilio præsulis,
 Intraverunt æcclesiam ut facerent quod dixerant.
 [C]ustodes ibi quatuor inventi sunt in atrio,
 Qui extrahunt peniculo liquorem more solito;
 [H]i putantes quod solita vellent offerre munera,
 Non dubitant ostendere quicquid volunt inspicere.
 [T]unc unus e Varensibus, audax et fortis viribus,
 Ferreum ferens malleum, de quo percussit tumulum,
 [E]x quo ictu per plurimas partes scinditur tabula,
 Et odoris flagrantia exit tam suavissima,
 [U]t quasi essent positi in paradiso Domini,
 Nullam sperabant alteram post hanc futuram gloriam.
 [H]inc thesaurum arripiunt excellens omne pretium,
 Impellunt rates pelago, vela dant ventis subito,
 [P]rospere navigatio letos perduxit socios,
 Qui corpus venerabilis deferebant pontificis.
 [Q]uidam nauta desidiis per somnium est monitus,
 Cui dixit, ne paveas, quia strenue navigas,
 [C]ursui tuo terminus herit dies vicesimus,
 Interea in pelago nulla fit commotio.
 [U]t dictum est, sic accidit, sanctus ad ripam exiit,
 Cui gaudens Apulia tota concurrit obvia.
 [M]iraculorum copia facta per ejus merita
 Commovet voluntarium de toto orbe populum.

[D]ives et pauper properant, qualiter locum videant,
 Ubi sanantur languidi tacti liquore olei.
 [C]omites et episcopi, abbates et presbyteri,
 Et omne genus hominum, currunt ad sancti tumulum.
 [A]estas, hiems, et maria, non retardant itinera
 Peregrinorum hospitem ad ipsum concurrentium;
 [F]it grata remanentium devotio fidelium
 Christo, qui suum famulum facit ubique cognitum.
 [T]e, NICHOLAE, petimus, ut qui ire non possumus,
 Simus bonorum omnium participes euntium. AMEN.

Wrt.

THE MASS OF THE DRUNKARDS.

From MS. Harl. No. 913, fol. 13, vo. compared with MS. Harl. No. 2851,
 where it is entitled, *Incipit Missa Gulonis.*

vyl. I. 273

Incipit Missa de potatoribus.

V^a. Introibo ad altare Bachi. *R.* Ad eum qui letificat cor hominis.

CONFITEOR reo Bacho omnepotanti, et reo vino coloris rubei, et omnibus ciphis ejus, et vobis potatoribus, me nimis gulose potasse per nimiam nauseam rei Bachi dei mei potatione, sternutatione, ocitatione maxima, mea crupa, mea maxima crupa.* Ideo precor beatissimum Bachum, et omnes ciphos ejus, et vos fratres potatoes, ut potetis pro me ad dominum reum Bachum, ut misereatur mei. Misereatur vestri ciphipotens Bachus, et permittat vos perdere omnia vestimenta vestra, et perducatur vos ad majorem tabernam, qui bibit et potat per omnia pocula poculorum, Stramen. Crapulanciam et [absorbutionem] et perditionem omnium vestimentorum vestrorum tribuat vobis ciphipotens Bachus, [per talem decium dominum nostrum], Stramen. Deus tuus conversus letificabis nos. Et plebs tua potabitur in te. Ostende nobis, domine, letitiam tuam. Et perditionem vestimentorum da nobis. Dolus vobiscum. Et cum gemitu tuo. Potemus. *Oratio.*

AUFER a nobis quesumus, Bache, cuncta vestimenta nostra, ut ad taberna poculorum nudis corporibus mereamur introire per omnia pocula poculorum, Stramen. *Introitus.*

LUGEAMUS omnes in decio, diem mestum deplorantes sub honore† quadrati decii, de cujus jactatione plangunt miseri et perjurant filium dei. *V'.* Beati qui habitant in

* MS. Harl. 2851, reads here, *quia ego potator potavi nimis, bibendo, ludendo, vestimenta mea perdendo, mea crupa*, and omits the next and several other paragraphs; in two instances it has *manifestetur* for *misereatur*.

† MS. Harl. 2851, has *celebrantes sub errore*.

taberna [tua, Bache], et meditabitur ibi die ac nocte. *V'*. Gloria potori et filio Londri. Asiot, Ambisasiot, treisasiot, quinsiot, quinsasiot, sinsasiot, quernisiot, quernisasiot, deusasiot. *V'*. Dolus vobiscum. Et cum gemitu tuo. Potemus. *Oratio*.

Deus qui multitudinem rusticorum ad servitium clericorum venire fecisti et militum, et inter nos et ipsos discordiam seminasti, da nobis quesumus de eorum laboribus vivere, et eorum uxoribus uti, et de mortificatione eorum gaudere, per dominum nostrum reum Bachum, qui bibit et poculat per omnia pocula poculorum. Stramen. [*ecce. o. tuum apurtatricum (?)*]

Indiebus nullis, multitudinis bibentium erat cor unum et omnia communia, nec quisquam eorum quod possidebat suum esse dicebat. Sed qui vendebat spolia, afferebat ante pedes potatorum, et erant illis omnia communia. Et erat quidam Londrus nomine, pessimus potator, qui accommodabat potatoribus ad ludum prout vestis valebat. Et sic faciebat lucra et dampna e poculo. Et eicientes eum extra tabernam lapidabant. Dejectio autem fiebat vestimentorum ejus, et dividebatur potatio unicuique prout opus erat. *R.* Jacta cogitatum tuum in decio, et ipse te destruet.* *V'*. Ad dolium enim potatorem inebriavit me. Asiat, asiat. *V'*. Rorate cipi desuper, et nubes pluant mustum, aperiatur terra et germinet potatorem. Dolus vobiscum. Et cum gemitu tuo. Frequentia falsi ewangelii secundum Bachum. Fraus tibi, rustice. [In illo turbine.] *S.* Bachum.

In verno tempore, potatores loquebantur ad invicem, [dicentes], Transeamus usque [ad] tabernam, et videamus hoc verbum quod dictum est de dolio hoc. Intranses autem tabernam, invenerunt tabernariam et tres talos positos in disco. Gustantes autem de mero hoc, cognoverunt quia verum erat quod dictum fuerat illis de dolio hoc. Et omnes qui ibi aderant inebriati sunt de hiisquæ data fuerant a potatoribus ad ipsos. Tabernaria autem contemplant vestes eorum, conferens in corde suo si valerent. Et denudati sunt potatores glorificantes Bachum, et maledicentes decium. Dolus vobiscum. Et cum gemitu tuo. Potemus. *Off.*† Cipi evacuant copiam Bachi, et os potatorum

* The other MS. reads here, et ipse te destruet. Allecia. Ad dolium cum inebriarer clamavi, et exspoliavit me. Allecia. *Evangeli.* Dolus vobiscum, etc.

† The other MS. reads here, *Off.* O vinum fortissimum veni inebriandum, et noli tardare; accipite enim quod vobis paratum est vitis. Sanctus enim dicitur agnus rei qui rollit talos in disco. Miserere uudis. *Bis.* Agnus rei qui rollit talos in disco, dona nudis pannos. Pax non datur, etc.

nauseant usque ad fundamentum. Non cantatur sanctus, nec agnus dei, sed pax detur cum gladiis et fustibus. Pater noster qui es in ciphis, sanctificetur vinum istud. Adveniat Bachi potus, fiat tempestas tua sicut in vino et in taberna, panem nostrum ad devorandum da nobis hodie, et dimitte nobis pocula magna sicut et nos dimittimus potatoribus nostris, et ne nos induces in vini temptationem, sed libera nos a vestimento. *Co.* Gaudent animæ potatorum, qui Bachi vestigia sunt secuti, et quia pro ejus amore vestes suas perdiderunt, imo cum Bacho in vini dolium. Dolus vobiscum. Et cum gemitu tuo. Potemus. *Oratio.*

Deus, qui tres quadratos decios. .lx^a iij^{us}. oculis illuminasti, tribue nobis quesumus, ut nos qui vestigia eorum sequimur, jactatione quadrati decii a nostris pannis exuamur. per d. Dolus vobiscum, etc. Ite bursa vacua. Reo gratias.

Wrt.

OLD AGE.

From MS. Harl. No. 913, fol. 54, v^a. of the beginning of the fourteenth century.

Elde makith me geld, and growen al grai ;
 When eld me wol feld, nykkest ther no nai ;
 Eld nul meld no murthes of mai ;
 When eld me wol aweld, mi wele is a-wai ;
 Eld wol keld, and cling so the clai.
 With eld I mot held, and hien to mi dai.
 When eld blowid he is blode, his ble is sone abatid ;
 Al we wilnith to ben old, wy is eld i-hatid ?

Moch me anueth,
 That mi drivil druith,
 and mi wrot wet ;
 Eld me awarpeth,
 That mi schuldren scharpith,
 and 3outhe me hath let,
 Ihc ne mai no more
 Grope under gore,
 tho3 mi wil wold 3ete ;
 Y-3oket ic am of 3ore,
 With last and luther lore,
 and sunne me hath bi-set.

I-set ic am with sunne,
 That I ne mai noȝt munne
 non murthis with muthe ;
 Eld me hath amarrid,
 Ic wene he be bi-charrid,
 that trusteth to ȝuthe.

Al thus eld me for-dede,
 Thus he toggith ute mi ted,
 and drawith ham on rewe ;
 Y ne mai no more of love done,
 Mi pilkoc pisseth on mi schone,
 uch schenlon* me bischrewe.
 Mine hed is hore and al for-fare,
 I-hewid as a grei mare,
 mi bodi wexit lewe.†
 When I bihold on mi schennen,
 Min dimmith al for-dwynnen,
 mi frendis waxith fewe.

Now I pirtle, I pofte, I poute,
 I snurpe, I snobbe, I sneipe on snoute,
 throȝ kund I comble and kelde ;
 I lench, I len, on lyme I lasse,
 I poke, I pomple, I palle, I passe,
 as gallith gome I geld ;
 I rivele, I roxle, I rake, I rouwe,
 I clyng, I cluche, I croke, I couwe,
 thus he wol me aweld.
 I grunt, I grone, I grenne, I gruche,
 I nase, I neppe, I nifle, I nuche,
 and al this wilneth eld.

I stunt, I stomere, I stomble as sledde,
 I blind, I bleri, I bert in bedde,
 such sond is me sent ;
 I spitte, I spatle in spech, I sporne,
 I werne, I lutle, ther-for I murne,
 thus is mi wel i-went.

I spend, and marrit is mi main,
 And wold wil ȝuthe aȝayn,
 as falc I falow and felde.

* A gloss in the original explains this word by, .i. *puer*.

† i. *debile*. Gloss in the original.

I was heordmon, nou am holle,
 Al folk of me beth wel folle,
 such willing is after elde.

Seo wouw spakky he me spent,
 Uch toth fram other is trent,
 arerid is of rote.

The tunge wlaseth wend ther with,
 Lostles lowteth in uch a lith,
 I mot be ther eld bith,
 he fint me under fote. *Amen.*

Wrt.

A POEM TO THE VIRGIN.

From MS. Camb. Pub. Lib. Ff. v. 48, of the fifteenth century.

Mary moder, wel thow be !
 Mary mayden, thynk on me ;
 Maydyn and moder was never non
 To the, lady, but thou allon.
 Swete Mary, mayden clene,
 Shilde me fro all shame and tene ;
 And out of syn, lady, shilde thou me,
 And out of det, for charité.
 Lady, for thi joyes fyve,
 Gyf me grace in this life
 To know and kepe over all thyng
 Cristyn feath and Goddis biddying,
 And truly wynne all that is nede
 To me and myne, bothe cloth and fede.
 Helpe me, lady, and alle myne,
 Shilde me, lady, fro hel pyne.
 Shilde me, lady, fro vilany,
 And fro alle wycked cumpany.
 Shilde me, lady, fro evel shame,
 And from all wyckid fame.
 Swete Mary, mayden mylde,
 Fro the fende thou me shilde,
 That the fende me not dere ;
 Swete lady, thou me were
 Bothe be day and be nyzt ;
 Helpe me, lady, with alle thi myzt,
 For my frendis, lady, I pray the,

That thei may saved be
 To ther soulis and ther life,
 Lady, for thi joyes fyve.
 For myn enimys I pray also,
 That thei may here so do,
 That thei nor I in wrath dye;
 Swete lady, I the pray,
 And thei that be in dedly synne,
 Let hem never dye therin;
 But swete lady, thou hem rede
 For to amende ther my seede.
 Swete lady, for me thou pray to hevyn kyng,
 To graunt me howsill, Christe, and gode endyng.
 Jhesu, for thi holy grace,
 In heven blisse to have a place;
 Lady as I trust in the,
 These prayers that thou graunt me;
 And I shall, lady, her belyve
 Grete the with avys fyve,
 A pater noster and a crede,
 To helpe me, lady, at my nede.
 Swete lady, full of wyne,
 Full of grace and gode within,
 As thou art flour of alle thi kynne,
 Do my synnes for to blynne,
 And kepe me out of dedly synne,
 That I be never takyn therin.

HULL.

THE LAMENTATION OF THE VIRGIN.

From the same manuscript.

Off alle women that ever were borne,
 That berys childre, abyde and se
 How my son liggus me beforne,
 Upon my kne, takyn fro tre.
 Your childre 3e dawnse upon your kne,
 With la3yng, kyssyng, and mery chere;
 Beholde my childe, beholde now me,
 For now liggus ded my dere son dere.

O woman, woman, wel is the!
 Thy childis cap thou dose upon,
 Thou pykys his here, beholdys his ble,
 Thow wost not wele when thou hast done.

But ever, alas! I make my mone,
 To se my sonnys hed as hit is here ;
 I pyke owt thornys be on and on,
 For now liggus ded my dere son dere.

O woman, a chaplet chosyn thou has,
 Thy childe to were hit dose the gret likyng ;
 Thou pymmes hit on with gret solas,
 And I sate with my son sore wepyng.
 His chaplet is thornys sore prickyng,
 His mouth I kys with a carfull chere ;
 I sitte wepyng, and thou syngyng,
 For now liggus ded my dere son dere.

O woman, loke to me agayn,
 That playes and kisses your childre pappys ;
 To se my son I have gret payn,
 In his brest so gret gapis,
 And on his body so many swappys ;
 With bloody lippys I kis hym here ;
 Alas ! full hard me thynk me happys,
 For now liggus ded my dere son dere.

O woman, thou takis thi childe be thi hand,
 And seis, " my son, gif me a strok ;"
 My sonnys handis ar sore bledand,
 To loke on hym me list not layke.
 His handis he suffyrd for thi sake
 Thus to be boryd with nayle and speyre ;
 When thou makes myrth, gret sorow I make,
 For now liggus ded my dere son dere.

Beholde, women, when that 3e play,
 And hase your childre on knees damsand,
 He fole therfor fittys or day,
 And to your sught ful wel likand ;
 But the most fynger of any hande
 Thorow my sonnys fete I may put here,
 And pulle hit out sore bledand,
 For now liggus ded my dere son dere.

Therfor, women, be town and strete,
 Your chidre handis when 3e beholde,
 Theyr brest, theire body, and theire fete,
 Then gode hit were an my son thynk 3e wolde,
 How care has made my hart full colde,
 To se my son with nayles and speyre,

With scourge and thornys mony-folde,
Woundit and ded, my dere son dere.

Thou hase thi son full holl and sounde,
And myn is ded upon my kne;
Thy childe is lawse, and myn is bonde,
Thy childe is an life, and myn ded is he.
Whi was this ozt but for the ?
For my childe trespass never here.
Me thynk 3e be holdyn to wepe with me,
For now liggus ded my dere son dere.

Wepe with me, both man and wyfe,
My childe is youres and lovys yow wele;
If your childe had lost his life,
3e wolde wepe at every mele;
But for my son wepe 3e never a del.
If 3e luf youres, myne has no pere,
He sendis yow both hap and hele,
And for 3ow dyed, my dere son dere.

Now alle wymmen that has your wytte,
And sees my childe on my knees ded,
Wepe not for yours, but wepe for hit,
And 3e shall have ful mycull mede.
He wolde agayn for your luf blede,
Rather or that 3e damned were;
I pray yow alle to hym take hede;
For now liggus ded my dere son dere.

Farewel, woman, I may no more
For drede of deth reherse his payn;
3e may lagh when 3e list, and I wepe sore,
That may 3e se and 3e loke to me agayn.
To luf my son and 3e be fayn,
I wille luff yours with hert entere;
And he shall bryng your childre and you, sertayn,
To blisse wher is my dere son dere.

HIII.

~~moral~~
PROVERBIAL VERSES.

From MS. Harl. No. 913, fol. 92, r^o.

Whan erth hath erth i-wonne with wow,
 Than erth mai of erth nim hir i-now ;
 Erth up erth fallith ful frow ;*
 Erth toward erth delful him drow.
 Of erth thou were makid, and mon thou art i-lich;
 In on erth awaked the pore and the riche.

Terram per injuriam cum terra lucratur,
 Tunc de terra cepiam terra sortiatur.
 Terra super aream subito frustratur ;
 Se traxit ad aridam terraque tristatur.
 De terra plasmaris, es similis virroni ;
 Una terra pauperes ac dices sunt proni.

Erth geth on erth wrikkend in weden ;
 Erth toward erth wormes to feden ;
 Erth berith to erth al is lif deden ;
 When erth is in erthe, heo muntid[†] thi meden.
 When erth is in erthe, the rof is on the chynne ;
 Than schullen an hundred wormes wroten on the skin.

Vesta pergit vestibus super vestem vare ;
 Artatur et vermibus vesta pastum dare ;
 Ac cum gestis omnibus ad vestam migrare ;
 Cum vesta sit scrobibus quis vlt suspirare ;
 Cum sit vesta posita doma tangit mentum ;
 Tunc in cute candida verrunt[‡] vermes centum.

Erth askith erth, and erth hir answerid,
 Whi erth hatid erth, and erth erth verrid ;
 Erth hath erth, and erth erth terith ;
 Erth geeth on erth, and erth erth berrith.
 Of erth thow were bigun, on erth thou schalt end,
 Al that thou in erth wonne, to erth schal hit wend.

Humus humum repetit, et responsum datur,
 Humum quare necgligit, et humo fruatur ;
 Humus humum porrigit, sic et operatur ;
 Super humum peragit, humoque portatur.
 Humo sic inciperis, ac humo meabis ;
 Quod humo quesieris, humo totum dabis.

* A gloss in the margin has *festine*. † *Metitur*, in the margin.

‡ *Trahunt*, in the margin.

Erth get hit on erth maistri and mizte;
 Al we beth erth, to erth we beth i-dizte;
 Erth asketh carayne of king and of knizte;
 Whan erth is in erth, so low; he be lizt.
 Whan thi rizt and thi wow; wendith the bi-for,
 Be thou thre nizt in a throu; thi frendschip is i-lor.

Terra vincit bravium, terra collucrat;
 Totus cetus ominum de terra patrat;
 Ops cadaver militumque reges[que] scrutatur;
 Cum detur in tumultum, mox terra voratur.
 Cum jus et justiciam coram te migrabunt,
 Pauci post trinoctium mortem deplorabunt.

Erth is a palfrei to king and to quene;
 Erth is ar lang wei, thouw we lutil wene;
 That werith grover and groy, and schrud so schene,
 Whan erth makith is liverei, he gravith as in grene.
 Whan erth hath erth with streinth thus geten,
 Alast he hath is leinthe miseislich i-meten.

Dic vestam dextrarium regique reginæ;
 Iter longum marium quod est sine fine;
 Indumentum varium, dans cedit sentinæ;
 Quando dat corrodium, nos tradit ruinæ.
 Cum per fortitudinem tenet hanc lucratam,
 Capit longitudinem misere metatam.

Erth gette on erth gersom and gold;
 Erth is thi moder, in erth is thi mold;
 Erth uppon erth, be thi soule hold;
 Er erthe go to erthe, bild thi long bold.
 Erth bilt castles, and erthe bilt toures;
 Whan erth is on erthe, blak beth the boures.

Humus quærit plurima super humum bona;
 Humus est mater tua, in qua sumas dona;
 Animæ sis famula super humum prona;
 Domum dei perpetra mundo cum corona.
 Ops turres edificat ac castra de petra;
 Quando fatum capiat, penora sunt tetra.

Thenk, man, in lond on thi last ende,
 Whar of thou com, and whoder schaltou wend;
 Make the wel at on with him that is so hend,
 And dred the of the dome, lest sin the schend.
 For he is king of blis, and mon of moche mede,
 That delith the dai fram nizt, and lenith lif and dede.

De fine novissimo mavors mediteris,
 Huc quo veneris vico, dic quo gradieris ;
 Miti prudentissimo concordare deris,
 Hæsites iudicio ne noxa dampneris.

Quia rex est gloriæ dans mensura restat,
 Mutat noctem de die, vitam mortem præstat. AMEN.

Wrt.

QUALITIES REQUISITE FOR A PRIEST.

From MS. Q. A. 4, fol. 187, r°, in the library of Jesus College, Cambridge ;
 of the fifteenth century, on vellum.

Sacerdos debet esse vir sanctus, a peccatis segregatus ;
 rector, non raptor ; speculator, non spiculator ; dispensator,
 non dissipator ; pius in iudicio, justus in consilio ; devotus in
 choro, castus in thoro ; stabilis in ecclesia, sobrius in cœna ;
 prudens in lætitia, purus in conscientia ; verax in sermone,
 assiduus in oratione, humilis in congregatione ; paciens in ad-
 versitate, benignus in prosperitate ; dives in virtutibus, mitis
 in bonitatibus ; sapiens in confessione, securus et fidelis in præ-
 dicatione ; ab vanis operibus separatus, in Christo constans.
 Multis annis jam transactis, nulla fides est in pactis ; fel in
 corde, verba lactis ; mel in ore, fraus in factis.

Hull.

ON WOMAN.

From MS. Harl. No. 2253, fol. 110. v°, of the reign of Edward II.

Seignours e dames, ore escotez,
 Ce qe vus dirroi l'entendez ;
 Quy le vodra entendre,
 Grant bien il purra aprendre.
 A comencement de ma resoun
 De femmes froy mon sermoun,
 Si vus dirra en escripture
 De lor bounté e de lur nature.
 Molt lur avyent bel aventure !
 Quar Dieu les fist par grant cure ;
 Le noun de femme lur dona,
 Pur sa mere qe taunt ama ;
 E pus les fist bones e pleynes de bounté,
 E beles, sauntz iniquité.

Avenautes sunt, e de bele porture,
 Bien afeytes, e de grant mesure.
 D'amer gent est lur nature,
 De fere eux joie e enveysure.
 Femme est la plusdouce rien
 Qe unqe fist Dieu, ce di-je bien ;
 Tous les espieces de cest mount
 Ne sunt si douces come femmes sunt ;
 Gyngyvre, sucre, ne lycorys,
 Ne tous les espieces de Paris,
 Certes, galingal, ne mas,
 N'est vaillaunt à femme un pygas ;
 De femme plus savoure un beiser,
 Qe plein poyn de lorer.
 Eles sunt gentiles à demesure,
 Greeles, bien fetes par la seinture,
 E tous jours sunt de bele chere,
 Devaunt la gent e derere.
 En eux ne trovera um taunt ne quant,
 Fors grant joie e bel semblaunt ;
 E reheitent gent ou bele enveysure ;
 De folie fere nen ount cure.
 Jà ne verrez femme foleier,
 Ne fust de honme le bel parler ;
 Jà ne freit-ele folement,
 Ne fust de honme l'enchaumentement ;
 Mès tous jours remeindreint virgines,
 De netteté fuissent totes pleynes ;
 Mès um les bosoigne tous jours,
 Pur aver de eux lur amours,
 E ensi par grant priere
 Receyvent souvent encombrere.
 Qui à eux mesfet ou mesdit,
 Jà ne serrount ou Die eslit ;
 Jà Dieu ne eyme qe femme het,
 Quar nul enchesoun trover set.
 N'est clerc taunt aparceyvaunt,
 Ne nul autre taunt vaillaunt,
 Qe femmes vueillent blamer,
 Ne rien countre eux desputer,
 S'il ne soit de vileyne natioun ;
 Pur ce ne dient si bien noun.
 Grant amour à ly attret,
 Cely qe honour à femme fet.
 Ly gentil ne les despyt,
 Ne vileyne de femme dit.

Dieu ayme femmes bonement,
 Ataunt com il fet la gent,
 Pur sa douce mere Marie,
 Par qy recovri est la vie,
 Dount chescun doit honorer
 E femmes sur tous preyser.
 Dieu les fist par grant leysir,
 Pur servyr gentz à pleysyr;
 Pur ce les doit-um loer,
 E en nul point despiser.
 Car de femmes sunt gent estret,
 E suef nory de lur let;
 Roys, countz, e barouns,
 Evesques, freres que fount sermounz,
 Prestres, moygues, e abbés,
 De femmes sunt engendrez;
 Par femme est le siecle sustenu,
 Malt avauncé e molt cru.-
 Si femmes ne fuissent, verroiment,
 Cest siecle ne vaudra nyent.
 Jà ne fust-il lée en cuer,
 Que ne savoit femme amer.
 Qy à femme fet vyleynie,
 Dieu ly doynt male vie!
 Femme est la plusprecieuse chose
 Que le mound ad enclose.
 Je aym femme sour tote rien;
 Car yl me ount fet grant bien;
 Je ay[me] femme ou le cors gent,
 De mon cuer lur faz present.
 De femmes vienent les pruesses,
 Les honeurs, e les hautesses,
 Tote bounté e drywerye,
 Dount m'est avis qu'il fet folye,
 Qe de eux se fet hayer;
 Jà ne ly verrez bien chever,
 Ceux qe à femmes mesdirrout,
 Jà bon fyn ne averount.
 Nul honme deit de eux mentyr,
 S'il ne duissent mort soffryr.
 Certes, pur rien qe femme fra,
 Peyne d'enfern ne verra;
 Quar Dieu lur ad doné le doun,
 Qe eles ne verront si bien noun.
 N'est honme qe soit de femme neez,
 Qe tous siet dire lur bountez.

Je n'ai mie dît la centisme part,
 Mès molt les lowe matin e tart ;
 Ne say dyre ne penser
 La grant bounté de lur cuer :
 Mès à Dieu les comaund, femmes beles,
 Ensement totes puceles,
 E totes femmes qe sunt nees,
 A Dieu soient comaundeez !

II. fol. 111, r°.

Quy femme prent à compagnie,
 Veiez si il fet sen ou folye ;
 Qy en femme despent sa cure,
 Oiez sa mort e sa dreiture ;
 Qy femme eyne e femme creit,
 Sa mort brace, sa mort beyt ;
 Qy coveyte ou femme preyse,
 Sa mort quert, e nulle eyse,
 Sauntz pris e sauntz loer se vend,
 E fet la lace dount yl se pend.
 Cui ces vers ad en remembraunce,
 Yl doute femme plus qe launce.
 Femme est racyne de tous maus ;
 Femme engendre ires mortaus ;
 Femme deceit bons amys ;
 De deus freres fet enmymys.
 Femme departe le fitz del pere,
 A force le toud de sa mere.
 Femme par sa fauce parole
 Blaundist le honme e pus le afole ;
 Femme afole les plus sachautz,
 Les plus riches fet payn querauntz.
 Femme fet bataille e guere,
 Occyre gentz, destrure terre,
 Ard chastiels, prent cités ;
 Femme refuse fermetes ;
 Femme fet prendre les tornois,
 E fet fere les desrois ;
 Femme fet fere les mesleez,
 Trere cotels e espees ;
 Femme fet chastiels graverter,
 Chevalers e serjauntz anuyer ;
 Femme fet ume de ordre issir,
 E le service Dieu guerpyr.
 Femme engendre en poi de houre,
 Dount tote la countré emploure.

Femme est jolyf pur ly demostrer ;
 Femme est lyoun pur devorer ;
 Femme est gopil pur gent deceyvre ;
 Femme est ourse pur cours receyvre ;
 Femme est foteré pur tous prendre ;
 Femme est ostour pur preie atteindre ;
 Femme est esperver pur haut voler ;
 Femme est hobel pur haut mouter ;
 Femme est heyroun de suef payl ;
 Femme est plus aspre que chamail ;
 Femme est chyval de grant luxure ;
 Femme est dragoun de grant arsure.
 Unqe languor ne conoit,
 Qe femme à compaignie ne avoit ;
 Femme est fontaigne desouz vaye,
 Que tot recet e tot abaye ;
 Femme est taverne que ne faut,
 Qui qe vine e qy qe vaut ;
 Femme est enfern qe tot receit,
 Touz jours ad seif e tous jours beit :
 De femme ce est la nature,
 Meynz la creez come plus jure.
 Femme n'ert jà pris privée,
 Si desouz loer ne soit trovée !
 Femme est leger come le vent,
 Cent foiz le jour chaunge talent ;
 Mès quy voderà femme joyr,
 Je ly dirroi sauntz mentyr
 Qu'il ly donast poy à manger,
 E mal à vestir e à chaucer,
 E la batist menu e sovent,
 Donqe freit-il de femme son talent.
 N'est mie sage que femme creit,
 Mere ne suere, qui qe seit ;
 Car ly sage Salamoun,
 Que de sen out graunt renoun,
 Qe plussage de ly ne fu,
 Par sa femme fust descu ;
 Auxi fust Sampson forcyn,
 Car femme par son engyn,
 Tot en dormant il perdy
 Ce dount fust si enforci.
 En femme est molt malveysyn ;
 Car l'emperour Constantyn
 Out par sa femme tiele hountage,
 Car ele cocha par folage

Ou le naym de lede figure,
 Si come homme treove en escripture ;
 E ly bon myr Ypocras,
 Que tant savoit de medicyne artz,
 Fust par sa femme descu,
 Ceste chose est bien aparsu.
 Pur ce vus dy tart e matyn,
 Gardez-vus de femel engyn.
 Nul honme puet à chief trere,
 Taunt ad en femme mal affere !
 Plus ne vueil de femmes parler ;
 Chescun se gard de eux à son poer ;
 E je vus dy tot sauntz fable,
 Femme siet un art plus que le deable.

Wrt.

ADVICE TO APPRENTICES.

From MS. No. 8290, in the library of Sir Thomas Phillipps, Bart., a folio volume, on vellum and paper, of the fifteenth century.

Children and yong men that come to this citie,
 And purpose yourself apprentices to be,
 To lerne craft or connyng,
 I counsaile you alle doo after me,
 And than ye shalle not reprovid be,
 Yf ye use my doctryne sikerly.
 Fyrst that ye rise in the mornyng erly,
 And that ye serve God devoutly,
 Withe *Pater Noster*, *Ave*, and *Crede* :
 Araye yourself lightly,
 Be with your maister in the mornyng tymely,
 And doo that you bidde.
 Speke to your maister reverently,
 And answer hym ever curteisly.
 See your araye be clene ;
 Suffer maister and maistresse patiently,
 And doo their biddynge obediently,
 And loke no pride in you be sene.
 Serve atte the tabille manerly,
 And love never to likerously,
 Alle maner of othis ye refuse :
 Lyve withe your felisship peisibly,
 Answer never enviously,
 And make ye never lye for noon excuse.

Exchewe allewey eville company,
 Caylys, cardyng, and haserdy,
 And alle unthryfty playes;
 By and selle truly,
 And applie your crafte besily,
 And alwey flee suspiciows weyes.
 Walke by the wey verry sadly,
 And doo your erande verry wisely,
 And loke ye appeire noo mannys name.
 Spende never to riottously,
 And loke ye use noo poynt of lechery,
 And that shalle cause gode fame.
 And ye that wylle be trusty,
 Gette noo goode untruly;

* * * *

Suffer summe rebuke wrongfully,
 And answeere never to hastely,
 Therin ye shalle fynde grete rest.
 Nowe gode Lorde that made alle thyng,
 Sende these apprentices goode lernyng,
 And to their maister to be true;
 Of hande and tunge specially,
 And that they may lyve honestly,
 And alwey goode vertues to sue. AMEN.

HULL.

ST. URSULA.

From the same MS., in the library of Sir Thomas Phillipps, Bart.

Xj. m^l. virgyns he that wille honour,
 With so many *pater noster* and *aves* therto,
 He shalle fynde them alle his helpe and socour,
 Atte the last passage hens whan he shall goo:
 A faire revelacioun saith it is so:
 Wherefore he that wille that comfort purchesse,
 May be delyvered fro much care and woo,
 And fynd in this lyf much more grace.

HULL.

RELIGIOUS POEMS.

From a MS. in the collection of Sir Thomas Phillipps, Bart. No. 8336, of the fourteenth century. It is the same MS. from which we have already printed two poems, vol. i. pp. 86, 87, and was written by William Herebert.

I.

Wele, herizyng, and worshype boe to Crist that doere ous bouhte!
To wham gradden Osanna chyldren clene of thoute.

Gloria, laus, et honor, etc.

Thou art kyng of Israel, and of Davidyes kunne,
Blessed kyng that comest tyl ous, withoute wem of sunne.

Israel es tu rex.

Al that ys in hevene the hery3eth under on,
And al thyn ouwe hondewerk, and each dedlych mon.

Cetus in excelsis.

The volk of Gywes wyth bowes comen a3eynst the,
And woe wyht boedis, and wyth song moeketh ous to the.

Piebs Hebraea.

Hoe kepten the wyth worszyng, a3eynst thou shuldest dey3e;
And woe syngeth to thy worshiþe, in trone that sittest hey3e.

Hii tibi.

Hoere wyl and here mockynge thou nome tho to thonk;
Queme the thoenne, kyng of mylse, oure ofringe of thys song.

Hii placent.

Wele heriing and worshiþe boe, &c.

II.

My volk, what habbe y do the?
Other in what thyng toened the?
Gynnouthē and onswere thou me!

Vor vrom Egypte ich ladde the,
Thou me ledest to rode troe;
My volk, what habbe y do the?

Thorou wyldernesse ich ladde the,
And vourty 3er bihedde the,
And aungeles bred ich 3af to the,
And into reste ich brouhte the;
My volk, what habbe y do the?

What more shulde ich haven y-don,
That thou me havest nouth under von?
My volk, etc.

Ich the vedde wel and shrudde the ;
 And thou wyth eysyl drinkest to me,
 And wyth spere styngest me ;
 My volk, etc.

Ich Egypte boeth vor the,
 And hoere tem yslou vor the ;
 My volk, etc.

Ich delede the see vor the,
 And Pharaon dreynthe vor the ;
 And thou to princes soldest me ;
 My volk, etc.

In bem of cloude ich ladde the ;
 And to Pylate thou laddest me ;
 My volk, etc.

Wyth aungeles mete ich vedde the ;
 And thou bufetest and scourgest me ;
 My volk, etc.

Of the ston ich dronk to the ;
 And thou wyth galle drincst to me ;
 My volk, etc.

Kynges of Chanaan ich vor the boet ;
 And thou betest myn heved wyth roed ;
 My volk, etc.

Ich 3af the crowne of kynedom ;
 And thou me 3yfst a crowne of thorne ;
 My volk, etc.

Ich muchel worshype doede to the ;
 And thou me hongest on rode tree !
 My volk, &c.

III.

Loverd, shyld me vrom helle deth at thylke gryslich stounde,
 When hevene and oerthe shulle quake and al that ys on grounde !
 When thou shalt demen al wyth fur, that ys on oerthe y-vounde.
Libera me, Domine, etc.

Ich am overgard agast, and quake al in my speche,
 A3a the day of rykenyng and thylke gryslych wreche,
 When hevene and oerthe shulle quake, and al that ys on grounde.
 That day ys day of wreythe, of wo, and soroufolnesse ;
 That day shall boe the grete day, and voul of bytternesse,
 When thou shalt demen al wyth fur that ys on oerthe y-vounde.
 Thylke reste that ever last, loverd, thou hoem sende,

And lyht of hoevene blysse hoem shyne wythouten ende!
 Crist, shyld me vrom deth endeles, etc.
 What! ich vol of wrechenesse, hou shal ich take opon,
 When ich no god ne bringe to-vore the domes mon!

IV.

Thou, wommon, boutē vere,
 Thyn oun vader bere,
 Gret wonder thys was;
 That on wommon was moder
 To vader and ek hyre brother,
 So never now other nas.

Thou my suster and my moder,
 And thy sone ys my broder;
 Who shulde thoenne drede?
 Who so havet the kyng to broder,
 And ek the quene to moder,
 Wel auhte nou to spede.

Dame, suster, and moder,
 Say thy sone my brother,
 That ys domes mon,
 That vor the that hym bere,
 To me boe debonere,
 My robe he haveth opon.

Soethye he my robe tok,
 Also ich finde in bok,
 He ys to me y-bounde;
 And helpe he wole, ich wot,
 Vor love the chartre wrot,
 And the enke orn of his wounde.

Ich take to wytnessinge
 The spere and the crounyngē,
 The nailes and the rode,
 That he that ys so cunde,
 Thys ever haveth in munde,
 That bouhte ous wyth hys blode.

When thou ȝeve hym my wede,
 Dame help me at the noede,
 Ich wot thou myth vol well;
 That vor no wreched gult,
 Ich boe to helle y-pult,
 To the ich make apel.

Nou, dame, ich the byseche,
 At thylke day of wreche,
 Hoe by thy sones trone,
 When sunne shal been souht,
 In werk, in word, in thouht,
 And spek vor me thow one.

When ich mot nede apere,
 Vor mine gultes here,
 To-vore the domes mon ;
 Suster, boe ther my vere,
 And make hym debonere,
 That thy robe haveth opon.

Vor habbe ich the and hym,
 That markes bery wyth hym,
 That charité him tok ;
 The woundes al bloody,
 The toknes of mercy,
 Ase techeth holy bok.
 Tharf me nothing drede,
 Sathan shal nout spede,
 Wyth wrenches ne wyth crok.

V.

Heyl, levedy, se-stoerre bryht,
 Godes moder, edy wyht,
 Mayden ever vurst and late ;
 Of heveneriche sely zate,
 Thylk *ave* thai thow vonge in spel,
 Of the aungeles mouheth kald Gabriel,
 In gryht ous sette and shyld vrom shome,
 That turnst abakward Eves nome ;
 Gulty monnes bond unbynd ;
 Bryng lyht tyl hoem that boeth blynd ;
 Put vrom ous oure sunne,
 And ern ous elle wyne.
 Shou that thou art moder one,
 And he vor the take oure bone ;
 That vor ous thy chylde by-com,
 And of the oure kunde nom.
 Mayde one thou were myd chylde,
 Among alle so mylde,
 Of sunne ous quite on haste,
 And make ous meoke and chaste ;
 Lyf thou 3yf ous clene ;

Wey syker ous 3arke and lene,
 That we Jesus y-soe,
 And ever blythe boe!

To the vader, Cryst, and to the Holy Gost, beo thonk and he-
 ryinge,
 To theeo persones and o God, o menske and worshypinge!

VI.

Come, shuppere, Holy Gost, of feth oure thouhtes
 Vul wyth grace of hevene, heortes that thou wrouhtest;
 Thou that art cleped vorspekere, and 3yft vrom God y-send,
 Weolle of lyf vur charité and gostlych oynement.
 Thou 3yfst the sevene 3yftes, thou vinger of Godes honde,
 Thou makest tonge of vles3e speke leodene of uche londe,
 Send lyht in oure wyttes, in oure heortes love;
 Ther oure body is leothe-wok, 3yf strengthe vrom above;
 Shyld ous vrom the veonde, and 3yf ous gryth anon,
 That woe wyten ous vrom sunne thorou the lodesmon.
 Of the vader and the sone thou 3yf ous knoulechinge,
 To leve that vel of in bothe thou ever boe woninge.*
 Woele to the vader, and to the sone that vrom deth aros,
 And also thes Holy Gost ever worshiþe and los.

HULL.

* Herebert has written the word "lovinge" above this as if in doubt which to use. The following lines in another part of the MS. are curious—

Also the lanterne in the wynd that sone is aqueynt,
 Ase sparkle in the se that sone is adreynt,
 Ase vom in the strem that sone is to-thwith,
 Ase smoke in the lift that passet oure sith.

SATIRE AGAINST THE INHABITANTS OF ROCHESTER.

From a MS. of the fourteenth century, preserved in the Bibliothèque du Roi, at Paris. For the transcript of this singular specimen of early local satire, I am indebted to the kindness of M. Paulin Paris. There can be no doubt that this satire was written in France.

Incipiunt proprietates Anglicorum.

De animalibus Roucestriæ existentibus, qualia quidem animalia sint perscrutandum; in qua quidem specie animalis collocentur ex hiis quæ ad sensum eis insunt primo manifestantes. Generationes quoque eorum ex hinc narrando, proprias eorum passiones de ipsis demonstrabimus. Utrum igitur dictorum animalium genus una sit determinatarum ab Aristotile specierum considerandum, supponentes quod ad sensum notum est, quoniam dicta animalia caudas habent. Quod quidem igitur homines non sunt, palam ex hiis quæ ab Aristotile in de Partibus Animalium dicta sunt. Ibi namque ostensum est, quod hominibus caudam inesse non contingit. Si quidem igitur dicantur homines, hoc erit equivoce. Ex eisdem etiam ostensum sit, quoniam non erunt symiæ. Nos enim neque videmus unquam nec ab aliquibus accepimus caudas inesse symeis. Adhuc autem symeæ unquam fere pilosæ sunt, hæc autem non. Quod autem epigenei aut silvestres homines non sint, si sint tales aliqui, manifestum: civitatem inhabitant, quod epigeneis aut silvestribus non competit hominibus. Utrum autem aliqua sint species quadrupedum, nullus utique dubitat: duos enim tantum pedes habent. Sed quoniam alas non habent, non erunt utique volatilia. Reptilia vero non erunt, pedes enim habent. Siquidem sub aqua ponerentur, suffocarentur utique: quare pisces non erunt. Quod quidem igitur animalia Roucestriam inhabitantia nulla utique erunt animalium ab Aristotile determinantum ex dictis est manifestum. Quod autem animalia sint, nullus dubitat; sentiunt enim et intuentur, per quæ philosophi animalia non animali distinxerunt. Rationabile igitur illi grates agere copiosas, qui talibus animalibus causa fuit existentiae: plura enim sciendi quam aliqui priorum sciverunt nobis occasionem tradidit. Mundum namque una rerum specie quam prius non habuit ditavit. Quum autem cætera animalia ab hominibus omnino divisa non sunt, palam erit. Ratiocinatur enim et leges habent, quæ nulli alteri generi animalium competunt. Aliquid igitur hominis habent. Sed quod perfecte homines non

sunt, caudarum ostendit appositio. Si quidem igitur dicantur homines, hoc enim ut dictum est erit equivoce: monstra enim sunt.—Quum autem eis unum nomen proprium non habemus, vocentur sermonis gratia; sed tamen non lateat in hiis et hominibus veris rationem hominis equivocari.

De generatione autem hominum Roucestriæ jam tractandum. Contigit itaque ut cum Britones proditione Saxonum Britaneam amisissent, Saxones illam partem Britanæ quam acquisierant, ex Anglœ civitate quadam Saxonie a qua primo processerunt, Angliam vocaverunt. Britonibus autem christianissimæ fidei existentibus, Saxones templa quæ in honore Dei Sanctorumque suorum construxerant Britones destruxerunt, templa suis diis surdis et vanis construentes. Post multi vero temporis spatium, condolens urbis Romanæ episcopus tantæ terræ subversionem, quemdam virum religiosum nomine Augustinum ad partes Angliæ delegavit, ut ibidem verbum Dei Anglicis adhuc infidelibus existentibus prædicaret. Qui cum sibi jussum fuerat iter arripiens ad dictam patriam pervenit, ibique verbum Dei prædicando per multum tempus parum potuit exaudiri. Vir tamen Dei labores et angustias non reputans, sed magis illius gentis salutem intendens, a prædicatione non desistebat, quousque majorem partem illius insulæ ad fidem christianam vocaverat. Cumque de civitate in civitatem prædicando transiret, contigit ut in civitate quæ Roucestria dicitur semel prædicaret. Ipso autem prædicante, concives civitatis accesserunt, et verba ejus mendacia reputantes, multa ei obprobria intulerunt. Post multorum vero obprobriorum angustiam, caudas porcorum et vaccarum fimbreis vestimentorum eis alligantes, in faciemque ejus conspuentes, ipsum de civitate ejecerunt. Ejectus vero de civitate contristatus est valde, et in oratione positus oravit dicens: "Domine Jhesu Christe, pro cujus fidei exaltationem ad has partes iter arripui, sicut fidem tuam fideliter prædicavi, nec tamen gentem hujus civitatis convertere potui, suscipe orationem meam, et immitte eis ignominiam sempiternam, ut cognoscant quod nichil a memet ipso dixi, sed ea quæ ex te suscepi prædicavi, et ut sciant obprobrium tibi illatum non michi sed tibi intulerunt, et quam potens es cum tibi placuerit vindictam assumere." Cumque orationem complevisset, flevit amare. Et cum fleret, tale meruit audire responsum: "Augustine, surge nomenque meum indubitanter prædica, quoniam mihi placent opera tua, et in hiis quod postulas exaudieris." Volens igitur Deus de obprobrio sibi servoque suo illato vindictam assumere, instituit ut omnes qui ex tunc in civitate Roucestriæ nascerentur caudas ad modum porcorum haberent. Quod vero, sicut dictum est, contigit. Unde et universi civitatis prædictæ incolæ omnisque terræ cir-

cum adjacentis magis timore quam amore ad fidem Christi sunt conversi. Non tamen potuit auferri quin caudas haberent; ex tunc enim et adhuc et in æternum existent caudati. Hoc igitur modo habitatores Roucestriæ generabantur; quod autem univoce homines non sunt, ex quo caudas habent manifestum est.

Quod autem ad scibilis multiplicationem multiplicantur scientiæ manifestum est, quum nobis ex ortu incolarum Roucestriæ una accrevit scientia, in qua passiones eorum de ipsis omnibus demonstrarem. Cum igitur caudas habent, contingit ut cum irascuntur caudas erigunt, quapropter cum irascuntur sedere nequeunt. Si vero in aliqua terra animalium species ponerentur, esset in genere hominum, rationantur etenim. Unusquisque autem aliter ea quæ sunt suæ speciei, nisi sibi nocuerint, diligit. Hiis autem quæ sunt Roucestriæ accidit contrarium. Quoniam enim aut homines non sunt, aut si sint, transfigurati et monstrosi sunt, nullam diligunt hominum nationem; ipsis enim transfiguratis et monstrosis exeuntibus in corpore, necesse est quod habeant perversas et monstrosas animæ passiones. Cæteris enim hominibus taliter consuetudinis exeuntibus, quum alios homines, nisi sibi nocuerint, a periculis eripere intendunt, hii autem qui sunt Roucestriæ cunctos alios ex proposito seducunt. Adhuc autem ut perversitatem animæ corporis transfigurationi magis conforment, nec cuculi existunt. Cuculo enim proprium ovum non potente fovere, ipsum curucæ supponit. Curuca vero ovum cuculi ita curiose sicut et proprium custodit, quousque exinde cuculus parvus procreatur, qui cum potestatem volandi et sibi fomentum quærendi habuit, et curucæ fomento non amplius indiget, ipsam curucam devorat et manducat. Sic unusquisque in ipsis qui Roucestriam habitant contigit. Quanto enim in aliis plura commoda pluresque honores perpetraverint, tanto citius cum exaltantur, alius qui eis causa fuit exaltationis, subversione ipso inopinante, excogitant. Unde et Roucestriæ dicti homines ingratisimi existunt. Cæteris quidem hominibus si qui seductores sunt, seductione ex parva consuetudine accusant, habitantibus Roucestriam ex naturali corporis complexione seductionem et ingratitudinem inesse manifestum est.

Perfecto autem unoquoque exeunte, quando nihil sibi deesse eorum quæ secundum naturam suæ speciei inesse feruntur, et compotens est sibi simile generasse, habitatores Roucestriæ perfecti proditores sunt dicendi; omnia enim quæ ad quemcumque speciem proditiōis exiguntur eis inesse per experta manifestum est. Possunt ergo sibi simile generare. Omnes enim qui sibi affines sunt sua proditiōe inficiuntur. Contin- git autem ut cum quidam mercator Romanus Angliam adiret,

et quemdam familiarem omni fidelitate et multociens expertum haberet, quadam die in civitate Roucestriæ sumpsit hospitium. Quo contingente, maximum dormiendi habuit appetitum. Ipso vero dormiente, tanto furore familiaris ejus interceptus est, quod domino suo guttur incidere volebat. Cumque novaculum accepisset acutum, ut conceptum furorem perduceret, tanto strepitu ad dominum suum accessit ut ipsum excitaret a sompnis. Famulus vero timore interceptus resiliit, atque a proposito desistebat; surgens vero mercator qui novaculum perceperat civitatem exivit; cumque familiaris post ipsum civitatem exivisset, subito a proposito mutatus est et ait: "magister, cum Roucestriam intrarem, intollerabilem habui appetitum ut te interficerem, unde et rationale est ut hac morte moriar qua te præparavi moriturum." Et extrahens novaculum seipsum pro dolore et confusione interfecit. Non est autem irrationabile credere quod præterquam tale desiderium in villa habuit, nec unquam prius habuisset, illud sibi ex naturali in illa civitate dominante generatum extitisse. Habitatores ergo Roucestriæ perfecti proditores existunt.

Quod autem non solum sibi simile generant Roucestriam habitantes, sed quod ab ipsis in omnibus aliis seductoribus proditio creatur, ex hiis manifestum. Illud enim quod per se est in unoquoque genere causa est eorum quæ per accidens talia sunt. Ex dictis autem palam est hominibus Roucestriæ ex natura proditorem inesse; aliis autem hominibus ex mala consuetudine. Quapropter enim quod omnes in communem proditorem participant, in quamcumque consuetudinem Roucestriæ participes existunt.

Existente autem in unoquoque genere, uno primo et minimo per approximationem ad quoddam et remotionem a quo omnia illius generis majus et minus talia dicuntur, necessarium est quoscumque proditores exercentes per approximationem et remotionem ad gentem Roucestriæ proditoris nomen et rationem sortiri. Homines enim Roucestriæ per ipsos proditores quibuscumque aliis existunt: non quidem corpore sed perfectione, perfectissimi enim existunt proditores, si quidem in perversis nomine perfecti uti contingat. Sunt enim et proditores minimi, non quidem sic quod minus seducant, sed quia in genere proditorum indivisibiles sunt specie. Videntibus enim eorum cuncta opera minimum est quod omne ipsorum opus aut ad spiritum est seductio, aut virtutis simulatio, ut cum eis placuerit cautius possint seducere, nisi si quid per intentum operentur. Adhuc adde quod ad approximationem et remotionem ad gentem Roucestriæ proditio secundum majus et minus creatur in aliis, ex accedentibus necessarium.

Existente vero Roucestria in regione Anglorum, totam regionem in ipsum infecit. Quo facinore cuncti Anglici insigni de genere præ cunctis nationibus incomparabiliter proditores existunt. Hoc autem palam, si quis inspiciat quæ gesta sunt in Anglia a tempore quo illa pars insulæ Britanniæ a . . . quæ Logria dicebatur nomen Angliæ accepit. Contigit enim quod Daci Angliam causa bellandi intrarent, ad terminumque negotium deduxerunt quod Anglicis patriam tueri non potentibus, pacem cum Dacis inierant, nominatis tributis quæ Anglorum præsides in perpetuum regi Dacorum exhiberent. Quo contingente, Dacorum rex tanquam in propria patria se credens securum existere, quadam die cum privata societate et inermi ad quoddam nemus spaciatum exivit. Et ecce armatorum Anglorum magna multitudo sibi inopinate occurrit, ipsumque cum tota familia sua interceptum interfecerunt. Audientes autem hoc reliqui Dacorum corpus magnatum suorum quam secretius potuerunt colligentes ad propria cum festinanti fuga tanquam homines sine capite iter arripuerunt. Adhuc autem cum quidam Anglorum rex filio suo puero exercente moraretur, filium suum fratri suo commendavit. Frater autem ejus excogitans quod si puer mortuus esset sibi dominium Angliæ succederet, ad mortem pueri omni studio mentis, vultum tamen ostendens contrarium, inhalebat. Quadam igitur die ipse cum puero et uno solo armigero naviculam in fluvio qui dicitur Thamesis ascenderunt. Ipse autem Angliæ hæredis sceleratus avunculus tam precibus quam minis, concivibus Londoniarum hoc concernentibus, tantum erga armigerum perpetravit quod ipse cultello extracto Angliæ interfecerit hæredem. Ut autem nephandus ille avunculus scelus suum magis simularet, arrepto cultello quo nepos fuerat interfectus, ejus interfectorem interfecit. Corpore armigeri in aquam ejecto, se cum corpore pueri prout melius potuit ad fluminis litora devexit, inenarrabilem fingens dolorem, corpus nepotis sui concivibus civitatis et terræ magnatibus ostendit. Ipsis autem prodicionem ignorantibus, ipsum ad regem levaverunt.

Quis ergo hæc gesta prodicionem esse poterent improbare? Eodem enim Anglorum regi nephando nulli dubium quod Normanniam amisit, cum frater suus dominus excitaverat manifestata ab ipso rege Johanne seductione commissa. Cumque rex dictus sic modo proditoris Angliam acquisierat, hoc sibi non reputans sufficere, a venerabili rege Scotorum Wilhelmo tributa petebat. Rex autem Scotorum dedignatus, exercitum collegit, versusque Angliam iter arripuit ab orientali parte Angliæ viam incipiens. Rex vero Angliæ cum hoc sciret, nec pugnam sine maximo periculo aggredi putasset, eo quod rex

Scotiæ jam magnam partem sibi mancipaverat, alia fraude permunitus ex parte alia intravit in Scotiam. Cumque primam villam quam invenit igne succensit, et ad castellum quod Puel-larum dicitur ex remotis aspexit illiusque castelli munitiones non sperans devincere, spe vacuus est reversus. Rex vero Scotorum intrepidus transiens, totam Angliam sibi per juramenta principum subjugavit, veniensque ad Doroberniam, equum ascendit, et mare quod Flandriam ab Anglia separat intravit. Cumque mare tantum ascendisset, quod ulterius non nisi equo natante transire posset, hæc ait: "Si proditori Anglorum adhuc perdendum remaneret, adhuc non redirem." Hiis dictis exercitum adunavit, et cum gaudio remeavit. Cumque ad villam quæ Castellum Novum dicitur veniret, tamquam in proprio credens existere, remisit exercitum, atque ibi cum privata societate remansit. O pro dolor et infortunium! Nam cum hoc regi Anglorum denunciatum fuerat, ecce armatorum multitudo cum impetu irruens regem Scotorum interceptum inermem acceperunt, eumque incarceratum in tantum angustia-verunt quod juri quod in Angliam acquisierat renunciavit. Sed non hæc tanto proditori sufficit, donec rex Scotorum magnam partem terræ suæ quæ Angliæ jacebat contigua ei pro deliberatione concessit. Sicque quod gladio acquirere non potuit proditione acquisivit.

Nulli autem mirum existat, nec Scoticis pro seductione reputetur, si id quod prædicti amiserunt cum tempus eis congruerit gladio temptent revocare. Quumque autem quamplurimas alias Anglorum reges postquam sic vocabatur Locria perpetraverint seductiones, has tamen tres ex gratia posuimus. Quod autem populus Anglorum in hac passione quæ proditio dicitur reges eorum imitantur, palam, si quis consuetudines quæ per Angliam observantes inspiciat. Quanto enim in Anglia aliquis alacrius in hospitio recipitur, tanto cautius sibi cavendum est, ne, cum dormierit, sibi guttur incidatur. Adhuc autem si gesta quæ per Angliam fuerint continue, quæque Anglici in aliis terris agunt, inspiciantur, hoc idem itaque erit manifestum. Quæ quum fere infinita sunt ad præsens dimittantur. Quod quidem igitur Anglorum populus præ cunctis nationibus seductione incomparabili infectus est, ex dictis manifestum.

Attamen autem dubitabit aliquis utrum Gallorum gentes et Scotorum hac proditione sunt infectæ. In tantum enim proditor unusquisque dictus est in quantum Roucestriæ appropinquat. Aut virtus ista solum usque ad detriarum (!) distans potens est, species etiam quæcumque non nisi in materia disposita introducitur. Hæc autem ex aliis manifesta sunt. Exemplum igitur quum nec Gallici nec Scoti proditores existunt,

tantum enim a Roucestria distant quod virtus quæ Roucestria proditorem generat ad hos non pervenit. Adhuc autem in dictis nationibus materia ad susceptionem proditionis est indisposita. Gallici quidem quoniam ex bona provisione quadam incepta complent, Scoti vero proditioni non acquiescunt, tanquam probitate corporis et mentis audacia omnia potentes explere. Anglicis autem accidit contrarium. Quamquam enim in agendis sunt providi, sintque corpore robusti, mente tamen deficiunt, ut expleant igitur quod inceperant proditione indigent. Palam etiam ex hiis quod Scotis maxime contrariantur, quapropter et eisdem magis ut noceant insidiantur. Sed redeunt dicamus quantum Roucestria in Anglia situatur, ejus virtus per totam regionem se potest extendere. Cumque etiam Anglici a prima generatione eorum aliquid proditores extiterunt, proditione namque partem Britanæ quæ Anglia dicitur acquisierunt, si quidem veræ sint quæ de regibus eorum scriptæ sunt historiæ, palamque Anglici maxime sunt dispositi ut proditorem quæ a Roucestria procedit facillime suscipiant. Aut aliter solventes, dicemus quoniam proditionis causa secundum remotionem et appropinquationem localem Roucestriæ attenditur, sed potius primorum distantiam, sic utique in promptu, causam proditionis in omnibus aliis proditoribus assignabimus. Palam autem hæc ex moribus qui non solum habitantibus Roucestriam, sed etiam cunctis insunt Anglicis; mente namque deficientes, blandiores existunt, blandientes quos decipiunt, quæque viribus et blanditiis acquirere nequeunt, proditione acquirunt. Quicumque autem seducunt, aut latenter hoc faciunt, aut adulando. Hæc autem ambo seductionis genera Anglicis manifeste insunt. Quos enim possunt, blandientes seducunt, quos autem tanquam malitiam eorum expertos aut vigore prævalentes blandiri nequeunt, latenter insidiantur. Quicumque igitur proditores sunt secundum morum approximationem ad Anglicos et distantiam, magis vel minus tales existunt. Scotis igitur et Gallicis secundum mores Anglicis contrariis existentibus, non inest proditio, nisi si quis illorum præter naturam operatur.

Utrum autem virtus sit aut vitium talia de Anglicis dicere, cum eis insunt, perscrutandum. Quod igitur hoc homini ex natura sua inest, ut omnium hominum nationem, nisi sibi nocuerint, virtutisque opus sit talia agere ex quibus ab amicis remonentur nocua, palam quod virtuti adjacet homines a fraude Anglicorum præmunire. Nobis autem non potentibus habere colloquium cum omnibus cum quibus Anglici participant, has Anglorum proprietates conscripsimus quam breviter, quanquam quæ scripta sunt mille actibus Anglorum quæ tempore nostro acti sunt possent approbari. Et hæc quidem

hac intentione ut dictum est conscripsimus, ut amici nostri cujuscunque nationis hæc inspicientes, ab Anglorum proditione præmuniantur. De habitantibus igitur Roucestriam cæterisque Anglicis tanta dicta sint.

Expliciunt proprietates Anglicorum.

Anglicus angulus est cui nunquam credere fas est;
Si* tibi dicat ave, sicut ab hoste cave.

Wrt.

* *Al. cum.* This various reading is given in the manuscript.

ANGLO-SAXON METRICAL CHARM.

From MS. Harl. No. 585, fol. 175, r°. a book of medical receipts, written in the tenth century.

Wið fær-stice, feferfuige, ⁊ seo reade netele, ðe þurh hærn inwyxð, ⁊ wegbrade wyll in buteran.

Hlude wæran hy la hlude,
ða hy ofer þone hlæw ridan;
wæran anmode,
ða hy ofer land ridan.
Scyld ðu ðe nu þu
ðysne nið ge-nesan mote.
Ut lytel spere,
gif her inne sie!
Stod under linde,
under leohtum scylde,
þær ða mihtigan wif
hyra mægen beræddon,
⁊ hy gyllende
garas sændan.
Ic him oðerne
eft wille sændan
fleogende flanne
forane to-geanes.
Ut lytel spere,
gif hit inne sy!
Sæt smið, sloh seax lytel
iserna wund swiðe.
Ut lytel spere,

gif her inne sy !
 Syx smiðas sætan,
 wælspera worhtan.
 Ut spere, næs inspere,
 gif her inne sy,
 isernes dæl,
 hægtessan ge-weorc.
 Hit sceal ge-myltan,
 gif ðu wære on fell scoten,
 oððe wære on flæsc scoten,
 oððe wære on blod scoten,
 oððe wære on lið scoten.
 Næfre ne sy ðin lif atæsed,
 gif hit wære esa ge-scot,
 oððe hit wære ylfa ge-scot,
 oððe hit wære hægtessan ge-scot.
 Nu ic wille ðin helfan ^(sic) :
 þis ðe to bote esa ge-scotes,
 þis ðe to bote ylfa ge-scotes,
 ðis ðe to bote hægtessan ge-scotes,
 ic ðin wille helpan.
 Fled þr on fyrgeu !
 hæfde halwestu,
 helpe ðin drihten !
 Nim þonne þæt seax, ado on wætan.

Wrt.

SONG ON THE CORRUPTIONS OF THE TIME.

From MS. Harl. 5396, fol. 23, r°. of reign of Hen VI., on paper. The bottoms of the leaves have been cut away, so that two lines are lost. It appears to be written in parts incorrectly.

Fulfyllyd ys the profe[s]y for ay
 That Merlyn sayd and many on mo,
 Wysdam ys wel ny away,
 No man may knowe hys f[r]end fro foo.
 Now gyllorys don gode men gye ;
 Ryȝt gos redles all behynde ;
 Truthe ys turnyd to se trechery ;
 For now the bysom ledys the blynde.
 Now gloserys full gayly they go ;
 Pore men be perus of this land ;
 Sertes sum tyme hyt was not so,
 But sekyr all this ys synnys sonde.

Now maynterys be made justys,
 And lewde men rewle the lawe of kynde:
 Nobull men be holdyn wyse,
 For now the bysom ledys the blynde.

Truthe is set at lytyl prys;
 Worschyp fro us longe hath be slawe;
 Robberys now rewle ryȝtwysenesse,
 And wynnerys with her sothe sawe.
 Synne sothfastnesse has slawe;
 Myrth ys now out of mannys mynde;
 The drede of God ys al to-drawe;
 For now the bysom ledys the b[l]ynde.

Now brocage ys made offycerys,
 And baratur ys made bayly;
 Knyȝtus be made custemerys,

Flatererys be made kyngus perys;
 Lordys be led all out of kynde;
 Pore men ben knyȝtus ferys;
 For now the bysom ledys the blynde.

The constery ys combryd with coveytyse,
 For trouth ys sonkyn undur the grounde;
 W[ith] offycyal nor den no favour ther ys,
 But if sir Symony shewe them sylver rounde.
 Ther among sp[irit]ualté it ys founde,
 For peté is clent out of ther mynde.
 Lord! whan thy will is, al ys confounde,
 For now the bysom ledys the blynde.

He ys lovyd that wele can lye,
 And penys tru men honge;
 To God I rede that we cry
 That this lyfe last not longe.
 This werld is turnyd up so doun among;
 For frerys ar confessourys, ageyn a kynde,
 To the chefe ladyes of this londe;
 Therfor the byson ledys the blynde.

Lordys the lawe they lere,

Japerys syt lordys ful nere;
 Now hath the devyll all hys devys;
 Now growyth the gret flour de lysis.
 Wymmonys wyttes ar full of wynd;
 Now ledres ladyn the le ward at her de breis; (sic)
 For caus the bysom ledes [the] blynde.

Now prelatis don pardon selle,
 And holy chyrche ys chaffare;
 Holynes comyth out of helle,
 For absolucions waxyn ware.
 Tabberys glosen eny whare,
 And gode feyth comys all byhynde;
 Ho shall be levyd the se the wyll spare?
 For now the bysom ledys the bleynde.

The grete wyll the sa the spare,
 The comanys love not the grete;
 Therfor eny man may care,
 Lest the wede growe over the whete.
 Take hede how synne hath chastysyd Frauns,
 Whan he was in hys fayrest kynde,
 How that fal undrys hath myschaunys,
 For caus the bysom ledyth the blynde.

Therfor eny lord odor avauns,
 And styfly stond yn ych a stoure;
 Among 3ou make no dystaunce,
 But lordys buskys 3ou out of boure.
 For to hold up this londus honour,
 With strenkyth our enmys for to bynde,
 That we may wyne the hevynty tour,
 For here the bysom ledys the blynde.

Explicit.

On the last page, in the same hand, after the Song.

M^{dm} that all thyng reknyd betwene Thomas
 Rychard, and Wyllyam Hendyman on Monday
 after seynt Bartylmeweys day the xxxiiij zere } S. iiij^{li}. xij^a.
 of kyng Harry the vj, and the seyd Wyllyam
 owyth to the forsey Thomas

Wrt.

CEREMONIAL VERSES FOR PALM-SUNDAY.

From MS. Sloane, 2478, fol. 43, r^o. of the fourteenth century. The last lines are nearly illegible.

Cayphas.

Allehayle! and wel y-met,
 Alle 3ee schulleth beo the bet,
 nou icham y-come.
 Blysful and blythe 3ee mowe boe,
 Suche a prelat her y-soe
 i-tolled to this trome.

3e boeth wel wery aboute y-go,
 So icham my sulf also,
 ich bysschop Cayface :
 Ich moste her sone synge
 The prophecye of hevene kynge,
 that whyle ich seyde by grace.

Thy stondeth a stounde and bloweth breth,
 And 3if icham as 3ee soeth,
 ichulle bere me bolde,
 And synge 3ou sone a lytel song,
 Ha schal boe schort and nothyng long,
 that rather ichaddytold.

Ich was bysschop of the lawe,
 That 3er that Crist for 3ou was slawe ;
 3e mowe boe glade therfore.
 Hit com to sothe that ich tho seyde,
 Betere hit were that o man deyde,
 than al volk were y-lore.

¶ *Expedit, etc.*

Ichot 3e mowe nou3t longe dwelle,
 Thy are 3e go ichow wol telle
 of Crist ane litel tale.
 And of 3our palm 3e bereth an honde,
 Ich schal habbe leve, ichonderstonde,
 of grete men and smale.

A wel sooth sawe sothlich ys seyde,
 Ech god game ys god y-pleyd,
 lovelyche and ly3t ys leve.
 The denes leve and alle manne,
 To rede and synge, ar ich go hanne,
 ich bydde that 3ou ne greve.

O decane reverende,
 In adiutorium meum intende;
 Ad informandum hic astantes
 Michi sitis favorantes;
 Si placet, bone domine,
 Jube benedicite.

Karissimi, hodie cantatur quidam cantus, Occurrunt turbæ cum floribus et palmis Redemptori obviam, etc. Et nos similiter debemus ei occurrere cum floribus virtutum et palmis victoriarum. Palma enim victoriam significat. Unde scribitur, Justus ut palma florebit, et secundum Gregorium, Ex qualitate palmarum designatur proficiens vita justorum, ad no. quod omnem a crucifixo habemus, unde ipse dicit, Si mundi hoc faciunt, in arido quid flet? In summa ergo, dum processionem facimus, Christum ad nos venientem suscipimus, cum pueris obviam imus, si innocentiam servamus, olivas gerimus, si pacis et misericordiæ operibus indulgemus, palmas portamus, si vitiis et diabolo victoriam optinemus, virentes flores et frondes gestamus, si virtutibus exornamur, vestimenta sternimus carnem mortificantes, ramos carpimus, sanctorum vestigia imitantes. De istis aliqua pro laicis intendo pertractare, et sic in brevi expediam vos.

Wolcome boe 3ee that stondeþ aboute,
 That habbeth y-siwed this grete route,
 sone ychulle 3ou synge.
 3ou alle to-day ic mot y-mete,
 Ichabbe leve of the grete
 wysdom forto wrynge.

A bysschop ich was in Cristes tyme,
 Tho Gywys vawe wolde dobyme,
 what ic ham evere radde.
 Judas to ous Jhesus solde,
 Tho Annas and ice panes tolde,
 our by3ete was badde.

† Pontifex anni illius qui consilium dederat Judæis:

Wharfore ich and Annas
 To-fonge Jhesus of Judas,
 vor thrytty panes to paye.
 We were wel faste to helle y-wronge,
 Vor hym that for 3ou was y-stonge,
 in rode a Godefridaye.

† Tamen expedit unum hominem mori.

That Latyn that ic lascht out nou ry3t,
 To 3oure Jhesus hit was y-dy3t,
 and is thus moche to telle:
 Hit is betere that oman deye
 Than al folk evere boe in eye,
 in the pyne of helle.

The prophetie that ich seyde thar,
 Ich hit seyde tho os astar,
 ich nuste what ich mende.
 Ich wende falslyche jangli tho,
 Of me that wyt naddy ch no,
 bote as Jhesu sende.

Man, at fullozt, as chabbeyrad,
 Thy saule ys Godes hous y-mad,
 and tar ys wassche al clene.
 Ac after fullouzt thoruz fulthe of synne,
 Sone is mad wel hory wythinne,
 alday hit is y-sene.

Man, thou hast throe wel grete fon,
 That fondeth evere hou mo don
 to foule Godes hous ;
 That is thi flechs wyth lecherye,
 The world wyth coveytise and envye,
 ther to hi both wel vous.

The thrydde fo is the devel of helle,
 That fondeth in thi saule dwelle,
 and holde Cryst tharoute ;
 Wyth prude and wreche he wole com yn,
 Thi of hym and hys engyn
 3ee scholde habbe doute.

Laste 3our soule boe fuld a3ee,
 Wyth thoes throe foon syker 3e boe
 3ee mote boe wel chybbe ;
 To floe ham and the sunnes sevene,
 Wylneth schryft, 3yf 3e wol hevene,
 good lyf 3e mote lybbe.

Wyth sorwthe of herte and schryft of mouthe,
 Doth deedbote this tyme nouth,
 3yf 3e wolle God awynne ;
 And loketh hys hous boe wel clene,
 That non hore tharyn boe sene,
 3yf he schal come thar ynne.

And hwanne 3e habbeth overcome thanne voend,
 Thanne y-meteth Cryst 3our froend,
 wyth palm and bowes grene ;
 That ys a tokne that alle and some
 Habbeth the develes al overcome,
 ham to sorwe and teene.

To Jerusalem, as to-day,
 Jhesus rood hys ry3te way,
 up ane slowe asse;
 Vale thar were that on hym lyfde,
 That lovede hym and faste hym sywede,
 more men and lasse.

Chyldren of Hebreys hym y-mette,
 Meklyche wyth song hy hym grette,
 and knooled to har kyng;
 Wyth hare clothes hy spraddys way,
 In gret worschepe of hym to day,
 and blessed hym syngyng.

Hy bere bowes of olyf troe,
 And floures the vayriste hy my3te y-soe,
 wy mury song and game;
 Anon as hy my3te hym y-soe,
 Hy seyde blessed mot ha boe,
 that cometh in Godes name.

† *Benedictus qui venit in nomine Domini, etc.*

Cryst com as mocklyche as a lom,
 To habbe for 3ou dethes dom,
 to dethe a wolde hym pulte.
 3yf he ne deyde, ne blod ne bledde,
 Evere yn helle 3e hadde ba wedde,
 for Adames gulte.

Nou 3ee that bereth to-day 3our palm,
 Wel au3te 3e queme such a qualm,
 to Crist 3our herte al 3yve;
 As dude the chyldren of tholde lawe,
 3yf 3e hym lovede, 3e scholde wel vawe
 boe by tyme schryve.

Lewede, that bereth palm an honde,
 That nuteth what palm ys tonderstonde,
 anon ichulle 3ou telle;
 Hit is a tokne that alle and some
 That buth y-schryve, habbeth overcome
 alle the develes of helle.

3yf eny habbeth braunches y-bro3t,
 And buth un-schryve, har bost nys no3t
 a3ee the fend to fy3te;
 Hy maketh ham holy as y were,
 Vort hy boe schryve hy shulleth boe skere
 of loem of hevene ly3te.

Ich moste synge and bago,
 Schewe me the bok that ic haddydo,
 the song schal wel an hey3;
 Ich may noȝt synge hym albirote,
 Vorto tele eche note,
 hy boeth y-worȝte wel ney3.

Cantat Expedit.

Ich warny alle schrewen un-schryve,
 To Symon cumpayngnoun ic habbe y-3yve
 power of disciplyne;
 He wol boe redy ase 3ee,
 Ich rede tha come nou to me,
 anaunter last ha whyne.

Nou gawe hou hit is for days,
 Wose maye tyd . . . were no plays,
 the belle wol sone rynge,
 And so that ich canne 3ou thonk,
 Why bere . hy aȝeyn onk,
 lat me here 3ou synge.

Wrt.

PROPHETIC VERSES ON SCOTLAND.

From a MS. in the Royal Library at Paris. The following verses, and the note of the Historical Treatises relating to England contained in the same MS., were communicated by a kind and very learned friend, M. D'Avezac, Secretary General of the Geographical Society of Paris.

Ex MS. Regio Parisiensis 4126, olim Colbertino, antea Gulielmi Cecilii militis, domini de Burghley, in fol. ineunte Sec. XIV. exarato.

Regnum Scotorum fuit inter cætera regna
 Terrarum quondam nobile, forte, potens.
 Reges magnifici, Bruti de Stirpe, regebant
 Fortiter egregie Scotiæ regna prius.
 Ex Albanacto trinepote potentis Enææ
 Dicitur Albania, litera prisca probat.
 A Scota vate Pharaonis regis Egypti,
 Ut veteres tradunt, Scotia nomen habet.
 Post Britones, Danaos, Pictos, Dacosque repulsos,
 Nobiliter Scoti jus tenuere suum.
 Fata ducis celebris super omnia Scotia flebit,
 Qui loca septa salo junget ubique sibi.
 Principe magnifico tellus viduata vacabit
 Annis bis trinis, mensibus atque novem.
 Antiquos reges justos, largos, locupletes,
 Formosos, fortes, Scotia mœsta luget.

Ut Merlinus ait, post reges victoriosos,
 Regis more carens regia scepra feret.
 Serviet Angligeno regi per tempora quædam
 Proth dolor! Albania fraude subacta sua.
 Quos respirabit post funus regis avari
 Versibus antiquis prisca Sibilla canit:
 Rex borealis enim, numerosa classe potitus,
 Affliget Scotos ense, furore, fame;
 Extera gens tandem Scotorum fraude peribit,
 In bello princeps Noricus ille cadet.
 Gallia quem gignet, qui gazis regna replebit,
 O dolor! o gemitus! primus ab ense cadet.
 Candidus Albanus, patriotis causa ruinæ,
 Traditione sua Scotia regna premet.
 Posteritas Bruti Albanis associata
 Anglia regna premet morte, labore, fame;
 Quem Britonum fundet Albani juncta juvenus,
 Sanguine Saxonico tincta rubebit humus;
 Flumina manabunt hostili tincta cruore,
 Perfida gens omni lite subacta ruet.
 Regnabunt Britones Albani gentis amici;
 Antiquum nomen insula tota feret.
 Ut profert Aquila veteri de turre locuta,
 Cum Scotis Britones regna paterna regent.
 Regnabunt pariter in prosperitate quieta
 Hostibus expulsis Judicis usque diem.
 Historiæ veteris Gildas luculentus orator
 Quæ retulit, parvo carmine plura notans.
 Mens, cor, cur capiunt lex Christi vera jocundi,
 Prima cunctorum tibi dat formam futurorum;
 Draco draconem rubeus album superabit;
 Anglorum nomen tollet, rubei renovabit.

 Solis in occasu leopardi viscera frigent,
 Verticis et cerebrum Cambria tollet ei;
 Quo duce sublato Trinovantia regna peribunt;
 Saxonix soboli lilia frena dabunt.
 Universis Germanici leopardi tincta veneno
 Lilia vincendi frangere præsto cadet.
 Eufrates et Tigris, Forth, Thamesis, Ronaque, Nilus,
 Per mundi metas lilia subtus erunt.

fol. 120, v°.

Incipit præfatio in Historia . . Britannorum extracta a libro
 qui dicitur Policronicon.

fol. 133, v°.

Prologus Alfridi (sic)

fol. 134, v°.

Parce, domine, animæ fratris Roberti de Popultoun, qui me compilavit.

Cronica Galfridi Monumetensis. Incipit Historia Britonum.

Explicit cronica Galfridi Monumetensis in Hystoriam Britonum. Sequitur continuatio regum Saxonum secundum cronicas Alfridi Beverlacensis et Henrici Huntingdonensis. Ora pro Popiltoun, qui me compilavit Eboraci.

Explicit historia magistri Alfridi thesaurarii Beverlacensis, incipiens ad Brutum et finiens in Henricum 4^{tum}, annorum duorum milium ducentorum. Sequitur continuatio Hystoriæ secundum cronicam Ranulphi monachi Cestrensis in suo Policronicon usque ad Edwardi tertii regis tempora. Ora pro fratre Roberto de Populton.

Explicit. (anno 1326.)

Wrt.

A SONG AGAINST THE FRIARS.

MS. Trin. Coll. Cambridge, O. 2. 40, of the fifteenth century.

Freeres, freeres, wo 3e be ! *ministri malorum*,
 For many a mannes soule bringe 3e *ad pœnas infernorum*.
 Whan seyntes felle fryst from hevene, *quo prius habitabant*,
 In erthe leyfft the synnus .vii. *et fratres communicabunt(?)*.
 Falnes was the ffyrst fflaure *quæ fratres pertulerunt*,
 For falnes and ffals derei *multi perierunt*.
 Freeres 3e can weyl lye *ad falandum gentem*,
 And weyl can blere a mannus ye *pecunias habentem*.
 Yf thei may no more geytte, *fruges petunt isti*,
 For falnes walde thei not lette, *qui non sunt de grege Christi*.
 Lat a freer of sum ordur *tecum pernoctare*,
 Odur thi wyff or thi doughtour *hic vult violare*,
 Or thi sun he weyl prefur, *sicut furtam fortis* ;
 God gyffe syche a freer peyne *in inferni portis* !
 Thei weyl asseylle boyth Jacke and Gylle, *licet sint prædones* ;
 And parte off pennans take hem tylle, *qui sunt latrones*.
 Ther may no lorde of this cuntré *sic ædificare*,
 As may thes freeres, where thei be, *qui vadunt mendicare*.
 Mony-makers I trow thei be, *regis perditores*,
 Therefore yll mowyth thei thee, *falsi deceptores*.
 Fader fyrst in trinité, *filius atque flamen*.

Omnes dicant AMEN.

Wrt.

Vif en tere Datan decendre ;
 E Absalon par chewus pendre.
 Jeo suy ke abesay Roboam,
 E enhauzay Jeroboam.
 Jeo fiz David noumbrier sa gent,
 E Saul inobediente.
 De Holeferne jeo tolly sa teste ;
 E de un rey jeo fesei un best.
 Ne est çeo merveyl, vous est avis,
 Teu pouer aver en pays ?"
 "Oyl," fount-il, "çeo est aucienrie ;
 Moustrez nous novele mestrie."
 "Novele mestrie vous purray dire,
 Plus ke tens ne put suffrire.
 Jeo fu gleaus à la bataylle,
 E à Evesham saunz fayille,
 E à Northamtoun, e à Wyncestre ;
 E à Cestrefeud, e à Gloucestre ;
 Partut estey-jeo sire e mestre.
 Me hore ne juhe en chevestre,
 Kaunt tuz pays e regnez
 A ma devise sunt guyez.
 De Escoce, de Gales, e de Engleterre
 Si ay-jeo fet jà un tere,
 E ma baner ho ma launce
 Si est entrée la tere de Fraunce.
 En Normandye ne en Burgonye
 Nul si hardi ke se assoynne."
 La court de Rome kant oy çeo dire,
 Ke moun Sir Orguyl est tenu sire,
 Ly maudent lettres, de souz lur seuz,
 Ke il ly serrount feus e leuz
 A teu covenant ke il les truve
 Argent touz jours nuve e nuve ;
 Hors pris pollars e cokedeys,
 Ke jà ne vendrout en nos meyns.
 "Assez averez, e plus ke assez,"
 Dit l'emperour, "si vous me amez."
 "Certis," fount-il, "e nus le froum ;
 Ceo wut la nobeleye ke apent à Roum."
 "E jeo vous merci," dit l'emperour,
 "Ke vus me volez fere honour."
 Un autre lettre ad pus maundé
 A courz de rey, e comaundé
 Ke il se teyngnent en reddour
 Encountre pitée, pur sue amour,

E ke il ne suffrunt le poverayl
 Espleyter busoyngne pur travayl;
 Mès ceus ke unt à doner
 Le taunt toust pusement espleyter.
 "Certis," fount-il, "mout volunters
 Par taunt nus vendrunt plus deneres."

Un autre lettre à joustises
 Pus ad maundé pur ses mises,
 Ke force ne fasent de male prises,
 Ne de sermenz de grant assises.
 Si ad maundé le vescounte,
 De torte e force ne heynt jà hounte;
 Mès ke il prengne de tote parz,
 E de sa coscience ne seit escars;
 E ke il die à ses clers
 Ke à sa volonté seyent aheers;
 Pur eus enrichir e lur seyngnur
 Au pays facent grant reddour.
 Si ad comaundé les baillifs,
 E ke il escorchent le genz vifs
 Taunt cum dure lur mestrie,
 E force ne facent ky lur maudie.
 Il unt respoundu à sir Orguyl,
 "Pur vostir amour nous averoum le huyl,
 En checun vile de pays
 Pur un diner nous leveroum dys."
 "Jeo vous merci," fet l'emperour,
 "Mes countregardens à chief de tour."

Pus ad maundé à prelaz
 Une lettre pur soun solaz,
 Ceo que pernent de povre genz,
 Ke il le donnent à riche genz.
 "Jeo wuyl," dit-il, "ke la mer
 Seit ennoyté par la river,
 E ke le bacun seyt oynt de pou
 De la grece de kayllou."

Pus ad maundé les bachilers,
 Ke wount à places volunteres,
 Ke facent lever beu deneres
 De povre paysaunz e charueeres.
 "Ceo me est," dit-il, "mout trecher,
 Ke vous augez tourner;
 E si vous seez been batuz,
 Jeo vous prie ne seez esmuz.
 Kar jeo vous oyndray du vent de vole,
 E bee[n] vous garderay par lange vole."

" Certis, sire, e nous le froum :
 Resun wut ke si le fazoum.
 Primes waster nos beens demeyne,
 E pus mestre nos genz en payne,
 Par toutes e par tayllages,
 Pur aquiter hors nos gages."

A vavasours ad pus maundé,
 Ke tenent houstel e meynné.
 " Ceo est," dit-il, " mon desir,
 Ke daungerez seez à servir ;
 Le queel vos genz communement
 Facent been hou malement,
 Jeo vous prie, esparniez
 Ke largement ne seyent blamez.
 E par amours vus, servanz,
 A seyngnurs seez contrariaunz ;
 Pur un mot responez diz,
 Par taunt serrez mes amys."

Sa lettre est venu as esquiers,
 De contrefere les chevalers,
 Ke reen y eyt diversetée
 Fors en pellure e lorreyn dorée.
 Il unt remandé courteysement,
 " E nus le froum certeynement,
 Par gentil saunk dount sumus estret,
 Ataunt avaunt cum chevaler est."

A genti femmes, ke mout ad cheer,
 Un lettre ad fet maunder,
 Pur fere sun houstel atyrer
 En lur chiefs, ke lused cler ;
 E comaundé estreitement
 Ke sa chaubre nettement
 De lounge traynne seyt baalée,
 Jà taunt le drap ne eyt coustée.
 " Sire," fount-ele, " mout nous plet,
 Ke vostre comaunde seyt parfet.
 Nous averoum assez le dount,
 Nos bele granges l'aquiterount !"
 " Assez pernez," dyt Orguyl ;
 " Mès que facez ceo ke wuyl !"
 " E nous le feroum, par seynt Richard!
 Jà taunt ne grouce la papelard."

Pus ad maundé ses messagers
 A les chapeleyns seculers,
 De countrefere les esquiers ;
 Sy lur dit en teu maners ;

" Gardez," fet-il, " la chevelure,
 E mettez la coyf pardesure ;
 Fetez tayller la vesture
 A fur de esquiers à mesure.
 Vos matins dites roundement,
 La messe chauntez brevement.
 A diner venez prestement ;
 A tables juhez jolivement.
 Ne esparnez nul serement,
 Ne ja ne chargez dit de gent.
 A boys alez à la chace ;
 Si vous avez de chanter grace,
 Ne lessez pas de karoler
 En coumpanye de esquier.
 Si jelouz fusez de vostre estat,
 Vos serrez tenu un papelard.
 Dount jeo vous pri, par amours,
 Ke vous suez les courteours.
 Ceus sunt la gent de ceste vye,
 Ke plus me fount de courteysie.
 Usez le secle taunt cum dure,
 De vos prelaz ne tenez cure."
 " Sire," fount-il, " e nus le froum,
 Pur nos prelaz been le poum.
 Reen ne aparceyvent fors argent,
 Par taunt nous suffrent à talent."
 " Ceo say-jeo bien," fet l'emperour :
 " Pur ceo lur donay teu myrour,
 Ke la se pussunt myrier adès,
 E suffrer mes serchaunz vivre en pes."
 Pus ad maundé un esquier
 A religiouns, pur espier
 Si il se puse en eus affyer,
 Hou il les deyt par mal defier.
 Il unt remaundé meyntenant,
 " Nus veum been ke petit e graunt
 Counte e baroun e serchaunt,
 Checun vous fet honour sy grant,
 Ke nous ke sumes genz entendaunz
 Ne dewoum pas estre à touz descordaunz.
 Eynz voloums estre à vous pliaunz
 De parfere vos comaunz."
 " Mout vus merci," fet l'emperour ;
 Mès hore vous coveent au primour
 Vostre manere un poy chaunger,
 Ke jadis soliez trop huser.

Vous soliez lesser, pur Dieu amour,
 Propre volentée e terrien honour;
 Hore vous prie, pur mes amours,
 Aforcez vous de quere honours,
 Vus ke avez assez dount,
 Fetes sicum les riches fount.
 Estourjoun, laumpré, à vostre huz
 De vessele d'argent, vus priez,
 E de palfreis dreit quarrez,
 Preez e pasturs encloeez,
 E commune bestis hors tenez.
 La vie seynt Benet jeo mesprise;
 Il n'ount ke fere de meen aprise,
 Ne seynt Domynick, ne seynt Franceis,
 Ne volient estre de souz mes leys.
 Mès vous ke estis lur successours,
 Jeo vous merci de touz honours.
 Ceus ke ne unt cure de teres,
 Il me pleisent par autre afferes,
 Les uns par inobedience,
 Les autres par lur science,
 Les uns par lur chanter
 Les autres par forment jurer."
 "Sire," fount il, "mout volunteres
 Nous volum estre a vous chers."

Des veisins du payes unt sa lettre
 Ke checun se deit entremettre
 De grever autre à tort e à dreit.
 Il unt remaundé à grant espleyt,
 "E nous le froum mout voluters,
 Par taunt serroum tenuz à feers,
 E tut le pays nous honura
 Pur nos maus, e dotera."

"Ha!" dit Orguyl, "cum çeo been dit,
 Vous estes espîres de moun esprit.
 Hauntez hore çeo ben dedut,
 Aveyenne après ke avenir put!"

La letter est venu à matrones,
 Ke vers ly seyent leles e bones;
 "Aforcez," dit-il, "de estriver,
 Pur vostre estal amouster."
 "Sire," fount ele, "çeo est resun,
 Ke femme honoure soun baroun.
 Ataunt de tere ad le meen,
 Cum dist ma veysine ke ad le seen.
 Pur quey dounk me dey retrere?

Par derere le dey-jeo fere?"
 "Nanal! veyr," ceo dist Orguyl,
 "En nul manere ne le wuyl.
 En taunt me grevent les genti femes :
 Tut portent ele au chief les gemmes :
 Checun boute autre avaunt,
 Par tut me servent fors en taunt ;
 En tut le facent par courteysie,
 En lur queers mon been m'afie."

Les garzouns de court ad maundé,
 Si il ne facent sovent medlé
 Par folye e baudesce,
 Ke il les mettra en destresce.
 "Jeo wuyl," dit-il, "en tote fins,
 Ke vous seez ver mal enclyns,
 Par sovent tencer e medire,
 Hore ly cumpanyoun, hore ly sire.
 E sy vous eez de reen mespris,
 E vos mestres vus unt repris,
 Jeo vus pry, mes cheer fiz,
 Ke autrefez facez piz.
 E poy chargez lur daunger,
 Taunt cum poez seynnur chaunger.
 Jeo ay greynnur deyntè de un garzoun,
 Ke jeo ne eye de un baroun.
 Kar le baroun ad vers mey resoun,
 E ly garzoun ne ad nul enchesoun.
 Ke poy moy dit e mout me fet,
 Par moy ne avera chaud ne freyt."

Hore ad sire Orguyl assemblé
 Soun host e sa meynné,
 E va rachaunt tere e meer
 Ses mestries pur moustrer.
 De base chose seet fere haut,
 De graunt plentée grant default ;
 Ke meyns waut fet hauteyns,
 Ke plus vaut fet valer meyns ;
 Tourne seingnur en servage,
 E met ly serf en seynurage.
 Pur les merveylls ke seez fere,
 A ly se plie tut la tere.
 Mès une chose vus eert apeert,
 Ke fou se tendra ke meuz le seert.

AMEN.

Wrt.

POLITICAL VERSES.

From the Cottonian Rolls. II. 23.

*Verses addressed to Hen. VI. on his friendship for the
Duke of Suffolk.*

For feer or for favour of ony fals man
Loose not the love of alle the commynalté;
Beware and sey by Seint Julian,
Duke, jwge, baron, archebisshop, and he be,
he woll repent it within this monthes thre

Let folke accused excuse theymselff and they can,
Reseyve no good, let soche bribry be;
Support not theym this wo bygan,
And let theym suche clothis as they span,
and take from theym ther wages and ther fee,
by God and seint Anne.

Som must go hens, hit may non other weys be,
And els is lost all this lond and we;
Hong up suche men to our soverayn lord
That ever counseld hym with fals men to be acord.

Anno 1450.

Hull.

SONG ON THE VIRGIN.

From MS. Cotton. Calig. A. ii. fol. 89, r^o. on vellum, of the fifteenth
century.

Upon a lady my love ys lente,
Withowten change of any chere,
That ys lovely and contynent,
And most at my desyre.

Thys lady ys yn my herte pyghte,
Her to love y have gret haste;
With all my power and my my³the,
To her y make myne herte stedfast.

Therfor wylle y non other spowse,
Ner none other loves for to take;
But only to her y make my vowe,
And other to forsake.

Thys lady ys gentylle and meke,
 Moder she ys and welle of alle,
 She ys never for to seke,
 Nother to grete ner to smalle.

Redy she ys nyghe and day
 To man and wommon and chylde yn fere,
 3yf that they wylle aw3t to her say,
 Our prayeres mekely for to here.

To serve this lady we alle be bownde,
 Bothe ny3th and day, yn every place ;
 Where ever we be yn felde or towne,
 Or elles yn any other place.

Pray we to this lady bry3the,
 In the worshyp of the trinité,
 To brynge us alle to heven ly3the ;
 Amen ! say we for charyté.

Hull.

ALLITERATIVE SCRAPS.

From MS. Harl. No. 913, fol. 15, v^o. of the beginning of the fourteenth century.

Folie fet qe en force s'afie,
 fortune fet force failir :
 Fiaux funt fort folie
 fere en favelons flatire.
 Fere force fest fiaux fuir,
 faux fiers fount feble fameler :
 Fausyne fest feble fremir,
 feie ferme fra fausyn fundre.

Proverbia Comitiss Desmonie.

Soule su, simple, e saunz solas,
 seignury me somount sojourner ;
 Si suppris sei de moun solas,
 sages se deit soul solacer.
 Soule ne solai sojourner,
 ne solein estre de petit solas.
 Sovereyn se est de se solacer,
 qe se sent soule e saunz solas.

Wrt.

POEMS OF MATTHÆUS VINDOCINENSIS.

From a Manuscript in the Imperial Library at Vienna, kindly communicated
to me by professor Dr. Endlicher of Vienna.

Codex Cremitanensis, chartaceus, saec. XVti.

Math. Vindocinensis commendatio papæ.

Orbis ad exemplum papæ procedit, honestas
Scintillat, ratio militat, ordo viget.
Religione sacer est, voce modestus, honesti
Cultor, consilio providus, orbis apex ;
Quo duce provehitur ratio, sedet ira tepescens
In pacem, pietas officiosa viget.
Non sapit humanum sua conversatio, culpam
Dedignans hominis, concipiensque Deum.
Condolet afflicto, misero miseretur, anhelat
Ad leges, reprimat crimina, jura fovet.
Papa docenda docet, prohibet prohibenda, reatus
Castigat, sceptrum spirituale tenet.
Hic animas ligat, et solvit, solvendo ligando
Cœlestis partes opilionis agit.
Nos proles, nos ejus oves, nos membra, tuetur
Membra caput, genitor pignora, pastor oves.
Disputat in papa virtutum concio, virtus
Virtutis certat anticipare locum ;
Pro parte virtutum conflictus litigat, instat,
Quodque sacri pectus primitiare viri.
Justitia prior esse studet, moderantia certat,
Blanda sibi pietas appropriare patrem.
Quinta tribus prior esse studet, sapientia certat ;
Pro patre sit dos, cum dote sorore soror.
Jura rigent, mulcet pietas, moderantia placat,
Sub perpendiculo singula sensus agit.
Quatuor his constat quadratus papa, propinat
Quadratura statum, perpetuatque fidem.
Hac quadratura fretus non nugat in usum
Criminis, et nescit nescius esse Dei.
Papa regit reges, dominos dominatur, acerbis
Principibus stabili jure jubere jubet.
Provenit humanum pretium, fragilesque relegans
Affectus, certat evacuare virum.
Trans hominum gressus extendit ab hospite vita,
Ad cœlum patriam præmeditatur iter.

Commutare studet fixis fluitantia, certis
 Vana, polo terras, hospitiumque domo.
 Mens sacra vas ægrum fastidit, carcere carnis
 Necti conqueritur spiritualis honor.
 Mens sitit æternam sedem, pastorque frequentat
 Hospitium terræ corpore, mente polum.
 Non sacra sacrilego denigrant pectora morsu
 Crimina, nec pretium depretiare licet.
 Est bonus, est melior, est optimus, et bonitatem,
 Si liceat, quarto quærit habere gradu.

Commendatio militis. (l. Cæsaris.)

Fulgurat in bello constantia Cæsaris, obstat
 Oppositis, frangit fortia, sæva domat.
 Ejus in afflictos pietas tepet, hostibus hostem
 Se probat, et mitis mitibus esse studet.
 Præradiat virtute duces, exemplar equestris
 Officii pretio vernat, honore præit.
 In vetitum præcedit iter, suspirat ad usum
 Militis, ad requiem torpet, ad arma volat;
 Bella sitit, gladium lateri confœderat, ejus
 Virtus defectus nescia, terga fugæ.
 In gladium sperare juvat, jus iudice ferro
 Metitur, gladio præside carpit iter.
 Cæsaris ad nutus nutat fortuna biformis;
 Casus ceu visus prosperitatis habet.
 Cæsar in adversis surgit, nec jungit honorem
 Vultus iratæ prosperitatis hiems.
 Sæva premit, miseros fovet, et libamine juris
 Compensat pacis, nequitiaque vices.
 Jura pio sociat moderantia, de pietatis
 Blanditiis ferrum judiciale tepet.
 Militat ergo modus, pietas ne jure supinet
 Ne vita pueri diffiteatur opus.
 Imperii gravitas mentem non pauperat, immo
 Ad partes virtus particulata volat.
 Dotibus ingenii vernat, non exulat artes,
 Non studium regimen imperiale fugat.
 Ambitiosa sitis fidei non derogat, immo
 In regnante sapit deliciosa fides.
 Cæsar ab effectu nomen tenet, omnia cedens,
 Nominis exponens significata manus.
 Cui requies, requie privari, deesse labori,
 Cui labor est, cujus passio, nulla pati.
 Cui timor absenti vincit, cui fama laborat,
 Ad tumulum cujus prælia nomen agit.

Cæsaris adventus pro Cæsare disputat, umbra
 Nominis armati militat, arma gerit.
 Strenuus, indomitus, pugnax, premit, asserit, urget
 Hostes, bella, reos, ense, rigore, metu.
 Audax, intrepidus, probus, inbuit, ampliat, inplet
 Arma, decus, vultum, sanguine, marte, minis.
 Concipit, instaurat, ponit, vigil, inpiger, instans,
 Spe, dubiis, gladio, prælia, certa, reos.
 Virtus, forma, fides, replet, adjuvat, instruit actus,
 Virtutem, mentem, robore, laude, statu.
 Hoc pretio servivit ei sub jure tribuni
 Roma, suo majus ausa videre caput.

Commendatio militis.

Purpurat eloquium, sensus festivat Ulixen,
 Intitulat morum gratia, fama beat.
 Linguae deliciis exuberat acer Ulixes,
 Eloquio, sensu providus, arte potens.
 Ne languescat honor mentis, facundia vernans
 Ampliat, et reficit quod minus esse potest.
 Ne sit lingua potens sensu viduata, maritat
 Se linguae sensus interioris honor;
 Fœderat ingenium studio, cultusque maritus
 Seminis in messem fructificare studet.
 Concipit ingenium sensu dictante, magistra
 Discernit ratio, lingua ministra sonat.
 Seminat ingenium, studium colit, asserit usus,
 Elimat ratio, consiliumque fovet.
 Sensus præcursor, ratioque præambula, linguam
 Hæredem faciunt dogmatis esse sui.
 Non cellæ capitis in Ulixæ vacant, epitetum
 Officiale tenent, prima, secunda, sequens.
 Prima videt, media discernit, tertia servat;
 Prima capit, media judicat, ima ligat.
 Prima serit, media recolit, metit ultima, tandem
 Prima, secunda capit, tertia claudit iter.
 Prima ministrat opus reliquis, sic hostia prima,
 Hospitumque media, posteriorque domus.
 Prima, secunda, sequens, includit, judicat, arcet
 Obvia, visa, fugam, peste, sapore, sera.
 Stat medio rationis apex, et utrinque salutat
 Hostia sincipitis, occipitisque seram.
 Naturam virtute præit, fidusque magister
 Intimus est hominis interioris homo.
 Moribus egreditur hominem, præponderat ægre
 Naturæ sensus, subvenientis honor.

Ponderat ancipites casus sapientia, justum
 Seu reprobum, trutina iudice pendet opus.
 Non nisi consulto liberamine juris in actus
 Prodit, consulto mentis amica manus.
 Contrariis vicibus confert contraria, dictis
 Respondere suis consona facta facit.
 Propositum facto vicino mancipat, ori
 Concolor, est mentis expositiva manus.
 Non ætas animi virtutem pauperat, immo
 Cortice de tenero spirat adultus odor.
 Ætatem virtute domat, sua cana juvenus
 Consilio redolet interiore senem.
 Vota juventutis virtute supervenit ævi
 Jura supergreditur mentis honore sui.
 Mentis canities ævi castigat habenas,
 Mensque stupet teneros anticipare dies.
 Non animi florem fastus deflorat, honoris
 Tanti delicias non premit ulla lues.
 Non fortuna premit fortem, sentitque biformis
 Unanimem, rigidum mota, caduca gravem.
 Non valet Antiphates, seu Circes, sive Caribdis
 Mentis Ulixææ debilitare fidem.
 Vincit, alit, cumulat, fortis, consultus, honestus,
 Aspera, jura, fidem, vi, ratione, statu.
 Prudens, facundus, largus, beat, ornat, honorat,
 Pectora, verba, manum, mente, decore, datis.
 Tullius eloquio, conflictu Cæsar, Adrastus
 Consiliis, Nestor mente, rigore Cato.

Vituperium stulti.

Scurra vagus, parasitus edax, abjectio plebis,
 Est Davus rerum dedecus, ægra lues;
 Fomentum sceleris, mundi sentina, ruina
 Justitiæ, legum læsio, fraude potens;
 Semen nequitiae, veri jejunos, abundans
 Nugis, deformis corpore, mente nocens;
 Forma Tersites, ad fraudes Argus, ad æquum
 Tiresias, Verres crimine, fraude Symon.
 Militat ad vitium, virtutis nescius, hostis
 Naturæ, justum dampnat, honestum premit.
 Noxius ingenium nocuos dispensat in usus,
 Se totum sceleris vendicat esse domum.
 Spirat ad illicitum, confusio pacis, amoris
 Scisma, malis pejor, pessimus esse studet.
 Effluit huc illuc, rimarum plenus, abundans
 Nugis, justa premit facta, tacenda refert.

Vas sceleris, puteus vitiorum, plenus aceto,
 Nequitiae nescit nescius esse suae.
 Mens inbuta malis, nescit nescire reatum,
 Peccandique potest esse magistra manus.
 Est grave consuetis vitiis desuescere, vergit
 Noxius ad solitæ noxietatis iter.
 Pullulat in speciem naturæ, concolor usus
 Et quasi naturæ filius esse potest.
 Non nequit esse nocens Davus, natusque nocere
 Dum nequit esse nocens degener esse putat.
 Est scelus innatum Davo, fraus omnis in unum
 Confluit, in proprium vendicat omne scelus.
 Qui fidei, qui juris inops, qui fraude laborat,
 Qui volat in vetitum, qui pietatis eget.
 Cujus honor, quod honore caret, cujus tenor esse
 Absque tenore fides, non habuisse fidem.
 Cui scelus est vitare scelus, cui crimen egere
 Crimine, cui fraudis est puduisse pudor.
 Quem leporem timor esse probat, quem præda leonem,
 Cauda caprum, vulpem furta, rapina lupum.
 Quo duce mendicat ratio, quo præside virtus
 Migrat in exilium, pullulat ægra fides.
 Sola vocativi casus inflexio, Davo
 Parcet, ibi non vox articulata tacet.
 Aëris est Davus fæx unica, digna cathenis,
 Digna Jovis trifido, fulmine digna mori.
 Blandimenta minis, odio conpescat amorem,
 Peste bonum, raptu munera, fraude fidem.
 Ecce mali cumulus mens est scelerata, profanum
 Est corpus, fallax lingua, nephanda manus.
 Se negat hypocritam, nucleo nux consona, sordent
 Pari tæbe, simili peste locale locus.
 Ne pro se ponatur idem, consordeat intus
 Et foris in Davo, metonomia perit.
 Conspectum dolet ad risum, risusque dolorem
 Pensat, et eventu prosperiore gemit.
 Fæcis massa, pudor naturæ, sarcina terræ,
 Mensarum baratrum, stercoris ægra domus.
 Invidiæ stimulis coquitur mens fœda, colorem
 Captivat mentis, migrat in ora lues.
 Cursitat ad mensas, post prandia torpet, amicus
 Ventris, consumit pingua, spernit olus.
 Non malus est, sed triste malum, consumere natus
 Fruges, ad numerum non numerale facit.
 Ejus in adventum calices siccantur, egeno
 Mendicat dapibus mensa, lagena mero ;

Cui deus est venter, cui templa coquina, sacerdos
 Est coquus, et fumus thura Sabæa sapit,
 Lance sedet, mensasque dapes incarcerat, unde
 Pullulat et nimium ventris amica Venus.
 In pateris patinisque studet, ructante tumultu
 Et stridente tuba ventris, utrinque tonat.
 Inflictis dapibus moles præurgida, ventos
 Concipit, et Davus Æolus esse studet.
 Davus hians æger ventorum turbine fracto
 Carcere, dispensat quos cohibere nequit.
 Pergit ad incestum, Venus excitat ægra bilibres
 Fratres, membra tepent cætera, cauda riget.
 Metri dactilici prior intrat sillaba, crebro
 Impulsu quatiunt menia fœda breves.
 Nequitia rabiem servilem prædicat, actu
 Enucleat servæ conditionis opus.
 Urget blanda, furit ad libera terga rebellis,
 Ne vetito rectus limite carpat iter.
 Imbuit innocuos vitiis, exuberat ægri
 Pectoris, in multos particulata lues.
 Saccus nequitiae, lucis caligo, macelli
 Tempestas, pestis sæva, vorago patens.
 Noxius, æger, iners, conmutat, destruit, urget,
 Gaudia, jura, bonos, scismate, fraude, dolo.
 Nudus, inops, vacuus, pretio, virtutis, honesto,
 Lite, furore, fide, gaudet, abundat, eget.
 Eligit, optat, amat, depravat, spernit, abhorret,
 Jurgia, probra, scelus, fœdera, templa, deos,
 Quo nascente, suum virtus dum comperit hostem,
 Bella mihi video, bella parantur, ait.

Commendatio matronæ.

Marcia præradiat virtutum dote, redundat
 Morum deliciis, religione præit.
 Matronale decus exemplo suscitatur, expers
 Fastus, incestus nescia, pura dolis.
 Dotibus innumeris est picturata, modesta
 Verbo, consilio provida, mente virens.
 Lascivos reprimat motus, descire laborat
 Marem, sexus inmemor esse studet.
 Mollitiem solidat sexus, fraudesque relegans
 Fæmineas, redolet mente fideque virum.
 Visitat infirmam naturam, gratia morum
 Innatum mulier exuit ausa (sic) malum.
 Est mulier non re, sed nomine, mens epiteton
 Naturæ refugit, evacuatque dolum.

Prædicat oris honor pretium virtutis, honesti
 Propositi, vultus esse propheta potest.
 Non meritis levitas valet esse noverca pudoris,
 Sed matronali disputat ore color.
 Umbra supercilii frontisque modestia signa
 Portendunt, mentis expositiva sacræ.
 Non favor intuitus Veneris suspirat ad usum,
 Non oculi loquitur mobilitate stuprum.
 Marcia marte potens vitium captivat et ægrum
 In melius sexum degenerare facit.
 Mentitur levitas sexus, nucleique saporem
 Dissimilat facies perniciosa nucis.
 Vasis pernicies spirat virtutis honorem,
 Pullulat ex taxi cortice mellis odor.
 Taxus mellificat, redolet mellita cicuta,
 Dum viget in fragili pectore firma fides.
 Res nova! vernat hiems, cornix albescit, acetum
 Dat nectar, taxus mella, mirica rosam.
 Marcia femineum sexum festivat, honestat
 Naturam, taxum mellificare facit.
 Increpat innatum facinus, nec inertia sexus
 Legat in exilium spirituale decus.
 Cum nuce rixatur nuclei præstantia, pugnant
 Ægra superficies interiorque favus.
 Marcia fraude carens, pia, casta, modesta, stupescit
 Oppositis sexum consiliare bonis.
 Tot dotes solidat custos patientia, nutrix
 Morum, virtutis deliciosa comes.
 Justo justa, sacro sacra, digna Catone, Catonis
 Marcia, promeruit intitulata legi.

Commendatio pulchræ mulieris.

Pauperat artificis naturæ dona venustas
 Tindaridis, formæ flosculus, oris honor.
 Humanam faciem fastidit forma, decoris
 Prodigæ, sydereæ sic gravitate nitens.
 Nescia forma parisi, odii præconia, laudes
 Judicis invidiæ promeruisse potest.
 Auro respondet coma, non replicata magistro
 Nodo, descensu liberiore jacet.
 Dispensare jubar humeris permissa, decorem
 Explicat, et melius dispatiat placet.
 Pagina frontis quasi verba faventis, inescat
 Visus, nequitiae nescia, labe carens.
 Blanda supercilia via lactea separat, arcus
 Dimidii prohibent luxuriare pilos.

Nulli præradiant oculi, Venerisque ministri
 Esse favorali simplicitate volunt.
 Candori socero rubor interfusus in ore
 Militat, a roseo flore tributa petens.
 Linea procedit naris non ausa jacere,
 Aut inconsulto luxuriare gradu.
 Non hospes colit ora color, ne purpura vultus
 Languescat, niveo disputat ore rubor.
 Oris honor rubei suspirat ad oscula, risu
 Succincto, modica lege labella tument.
 Pendula ne fluitent, modico succincta tumore
 Plena Dionea melle labella rubent.
 Dentes contendunt ebori serieque retenta
 Ordinis esse pares in statione student.
 Colla polita munere certant superare tumorem,
 Increpat et lateri parva mamilla sedet.
 Respondent ebori dentes, frons libera lacti,
 Colla nivi, stellis lumina, labra rosis.
 Arctatur laterum descensus ad ilia, donec
 Surgat ventriculo luxuriante tumor.
 Intima festivat loca cella pudoris, amica
 Naturæ, Veneris deliciosa domus.
 Quod latet in regno Veneris dulcedo saporis
 Index contactus esse propheta potest.
 Pes brevis, articuli districti, carnea crura,
 Nec vacua fluitat pelle polita manus.
 Ne cumulo careat species sua dona maritant
 Corporeæ dotes, effigiale bonum.
 Materiæ pretium, formæ præstantia, quæque
 Membra relativa sedulitate beant.
 Materiam picturat opus prædulce, venusto
 Materiæ pretio, materiata placent.
 Non floris pretium marcescit turbine fastus,
 Ceu teneræ parcat spina miserta rosæ.
 Hoc facit ad Venerem, mihi tales eligo, tales
 Describit quales Vindocinensis amat.
 Hoc pretio Phrigios læsit bedea ^(sic) rapina
 Priamidem, Trojæ flamma, ruina ducum.
 Cur hanc Priamides rapuit si Græcia quærit,
 Illic Hypolitum pone, Priapus erit.

Vituperium vetulæ.

Est Berta rerum scabies, fæx livida, vultu
 Horrida, naturæ desipientis opus;
 Altera Thesiphone, confusio publica, larvæ
 Consona, conspectu sordida, tabe gravis;

Corpore terribilis, aspectu fœda, quietas
 Cervicis scabies non sinit esse manus.
 Dum latitat scabies, rigido larvata galero,
 Debita deesse sibi pabula musca dolet.
 Pelle, pilis caput est nudum, frutexque rigescit
 Fronte minax, turpis, livida, sorde fluens.
 Silva supercilii protenditur hispida, sordem
 Castigat, fruticis obice claudit iter.
 Triste supercilium tabem retinere laborat
 Cervicis, nares progrediendo tegit.
 Auris sorde natat, non orbiculata, redundat
 Vermibus, huc illuc pendet obesa madens.
 Livescunt oculi, sanies discurrit, inundat
 Fluxus, lippa tegit, lumina fœce tepent.
 Dum volitant avidæ circum sua lumina muscæ,
 Palpebra viscatas muscupulare solet.
 Naris sima jacet fœtens, obliqua meatu
 Distorto, flamen exitiale vomit.
 Proxima labra madant, fluxu distillat et ægrum
 Naris ad hospitium pendula spuma redit.
 In rugas crispata riget gena fœta lituris
 Insita, quas oculos tabe fluente notat.
 Pendula palescunt et marcida labra, saliva
 Cerbereos rictus stercoreat ægra sinus.
 In dentes rubigo furit, quos spiritus egit,
 Et tineæ duplici perditione premunt.
 Non parcat scabies collo vicina, quod horret
 Nodis, quod sordet ulcere, tabe natat.
 Venis distrahitur pectus, similatque mamillis
 Consona vesicæ panniculosa cutis.
 Livida costarum macies exire minatur,
 Pellitum queritur carnis egere latus.
 Turgescit stomachus scabie quam proxima lethe
 Suscitât inferni janua triste chaos.
 Hoc ibi pernicies staturam contrahit go, (sic.)
 Inscriptum breviter terga tumere facit.
 Sentibus horrescit descensus ad infima, latrat
 Cerberus, exundat fœce lacuna patens.
 Emeritis hirsuta pilis hiat olla lacunæ,
 Consona fluminei gurgitis unda rubet.
 Est genuum conpago rigens inbuta fluenti
 Diluvio, spargi se Flegetonte dolet.
 Tibia tumescit scabie, cogitque ciragra
 Reciprocus digitos esse podagra pedes.

Temporum descriptio.

Ver roseum tenero lascivat flore, laborat
 Picturare Ream floridiore coma.
 Solis amica calet æstas æstuque redundans
 Nititur interpres nominis esse sui.
 Vinitor autumpnus, Bachi pincerna, propinat
 Uvæ delicias, horrea messa replet.
 Horret hiems triplici panno pellita, noverca
 Florum, lascivi pectoris ægra comes.
 Sunt partes anni bis binæ, ver tepet, æstas
 Æstuat, autumpnus uva dat, alget hiems.
 Ver florum genitor, æstas nutricula, fructu
 Ditiore autumpnus, prodiga vestis hiems.
 Ver turbat renes, in vere furit Diogenes;
 Ver Veneri juvenes implicit et senes.
 Lucifer astra fugat, solis præcursor, ad ortum
 Respirat, melior exule nocte dies.
 Legat in exilium tenebras Aurora, cubile
 Titani viduans, purpurat ora Jovis.
 Hirsuto comitata gelu, lux serpit et ortus,
 Tempora canicies anticipare studet.
 Uberius radios Phœbus dispensat, anhelant
 Quadrupedes curru dimidiante diem.
 Migrat ad antipodes Phœbus, declivior axis
 Vergit ad occasum languidiore rota.

Descriptio loci.

Naturæ studium locus est quo veris abundant
 Deliciæ, veris gratia, veris opes.
 Tellus luxuriat crinito gramine, gramen
 Vernat flore, tepet aurula, spirat odor.
 Blanditur natura loco, donando favoris
 Prodiga, donatis rebus egere potest.
 Donandi transgressa modum sibi ullam refervens,
 Purpurat ornatu floridiore locum.
 Perpetuat Zephyrus flores, hirsutaque bruma
 Non infestat humum pauperiore coma.
 Pullulat in flores humus, humida gleba maritat
 Se glebæ, redolet flosculus, herba sapit.
 Non rabies canis aut cancri, vernantis honorem
 Floris conmutat pauperiore toga.
 Natali tumultu dulcis rosa dives amictu
 Vernat, odoratus deliciosa comes.
 Fœniculus crispata viret, quæ dives odore
 Castigare solet spirituale malum.

Mollia nigrescunt vaccinia, naris amica ;
 Lilia procedunt candidiora coma.
 Vertitur ad solem cyane, grave vulnus amoris,
 Phœbæi nutus prædicat herba sequax.
 Salvia procedit, piperi quem leve maritat,
 Qui facit immensas luxuriare dapes.
 Artemisia viget, quæ vultu glauca, saporem
 Bachi deliciis luxuriare solet.
 Quem castum redolet, pallet narcissus amoris
 Indicium facie pallidiore gerens.
 Qui procul Bachi festivat, surgit ysopus
 Intitulare potens dolia plena deo.
 Quod gustu commendat ovis vel dama popello
 In triviis, raris crinibus, herba viret.
 Petrosilla apis certantia vultu ^(sic)
 Et simili similis denegat esse sapor.
 Statura brevi trifolium sedet esca popelli,
 Et jejunanti cœnula festa viro.
 Quæ renes cessare jubet lactuca noverca
 Exurgit Veneris, religionis amans.
 Ad Venerem faciens genitrix eruca rigescit,
 Suscitet ut semen candida cepa potens.
 Vicinatur humi residens plantago, tumorem
 Castigans carnis et residere iubens.
 Prodit humo dormire studens papaver, aneti
 Vernant deliciæ, naris amicus odor.
 Purgatrix stomachi, faciensque tonitrua, purgit,
 Surgit ab officii nomine nomen habens.
 Lilia sectantur vestis candore, ligatur
 Ad vulnus, faciens lanceolata jacet.
 Pallescit rubor in violis, mediusque videtur
 Nescio quis neuter inter utrumque color.
 Oris deliciæ prodit gingember acutus,
 Vernantes certat perpetuare comas.
 Florescunt tima, victus apum quæ duplice fructu
 Ditant luminibus templa, sapore gulam.
 Disputat, et melius redolet, conflictus odoris,
 Et quæ non possunt singula, multa juvant.
 Gustas apis florem carpando, labore magistro,
 Monstrans humanæ commoditatis iter.
 Non prædatori boreæ de flore tributum
 Solvit, gratuitas inviolata loci.
 Ne pereat nutricis inops infantia floris,
 Commodat altrices fons redivivus aquas.
 Vestit humum decus arboreum, frigusque propinans
 Solis ad exilium nititur umbra tepens.

Quercus alumna suis cœlum vertice maritat,
Votivoque suum respicit ore Jovem.
Laurus vatis honos, hibernas despicit iras,
Et spoliū gaudet integritate frui.
Ulmus lata viret, triviis umbratilis, umbra,
Titire, consurgit fagus amica tibi.
Albescit palmæ coma, ramus ejus osanna
Audit, christicola vociferante viro.
Astra petens, patulos in ramos pullulat ylex,
Quæ solet esse domus mellificantis apīs.
Initiale mali semen vitæque noverca,
Ficus adest primo noxia prima patri.
Vicinatur humi buxus quæ sistra propinat
Exubiis, tegimen ministeriale cruci.
Artificis mediante manu dans vasa Liei,
Pluribus in nodis præsolidatur acer.
Qui Bachi pateras prohibet requiescere, prodit
Vespertina gerens prandia, curva pirus.
Pomus progreditur dans succimentia rauco,
Hercula carboni conficienda mero.
Cerasa plena rubent, sed jacturam brevitatis
Illorum redimit deliciosus honor.
Arborei generis surgit regina cypressus,
Quæ regem regum tangere digna fuit.
Testis amicitiae Paridis, nymphæque repulsæ,
Pullulat in molles populus alba comas.
Frondescit platanus, cornus nodosa, noverca
Taxus apum, redolens cyamus, uda salix.
Egregio pollet effectū myrra, liquore
Vivifico, carnem luxuriare potens.
Altior ad nubes tollit caput ardua pinus,
Undis iudicibus expositura rates.
Virga propinatrix thuris consurgit, honorem
Votivæ mentis exhibitura Deo.
Prodit amigdaleus fructus quem febris avita
Torquet languenti sana diæta viro.
Pullulat ex cujus spolio tractura colorem
Artificem præstans vestibus, alnus adest;
Flore rubet sapido, rubens mitescit odore
Armorū feritas, asperitasque togæ.
Ardua morus adest, cui momentanea proles
Sanguine Pirameo premitus alba rubet.
Æsculus egreditur ævo majore reservans
Fructum mellitum concavitate cadi.
Vitis adest, nostro major Jove tempore, plebis
Deliciæ, plebis gloria, plebis amor.

Plurima restat adhuc arbor, sed Musa labellum
 Comprimit, et brevitās auris amica placet.
 Non infestat aquas solis tepor, immo teporem
 Ramorum series orbiculata sonet;
 Humor amicitiae solis sua jura maritans
 Destinat in florum fructificare comas.
 Altera gratuitas superest, cumulantque decorem
 Egregie studio garrulitatis aves.
 Vociferans 'occide,' dolens philomena querelas
 Et sua jocundo dampna dolore canit.
 Vox merulae resonat, quæ facta domestica, nostræ
 Vocis adulterio nobilis esse solet.
 Psitacus exclamat præsentatura triumphis
 Cæsareis, lingua degenerante, 'vale.'
 In scelus, in litem certans armatur alaunda,
 Læta prophetanti concinat ore diem.
 Argi luminibus stellatus pavo superbus
 Et picturatæ vestis honore nitet.
 Nidificat ramis Veneri dicata columba;
 Incestum redimens simpliciore coma.
 Turtur amica gemit, primo jurata marito,
 Continuativi pignus amoris amans.
 Hic canit, hic habitat maculis distincta coturnix,
 Et rigido perdix excrucienda veru.
 Qui proprias canit exequias, mortisque propinquus
 Despicit articulum, fonte resultat olor.
 Materiam logici conflictus pica propinans,
 Nescio quo medio membra colore tegit.
 Birex nanus adest, qui staturæ brevitatem
 Nominis intitulat nobilitate sui.
 Non piccus fabricator abest, ovi fabrica rostrum
 Dum sibi de sociis hospita tecta fodit.
 Garrula pigrescit et avara monedula, sueta
 Exilio nostros concelebrare lares.
 Vel patitur vel agit passer, cui nomina ponit
 Et lumbis fluitans irrequieta Venus.
 Non cornix, non corvus adest, non noctua sacrum
 Blasphemat gemitus asperitate locum.
 Non aquilæ primatus abest, nisi carmina plebis
 Rumpat regalis conditionis honor.
 Ergo relativos volucrum queremonia cantus
 Dum movet, organicum carmen adesse putes.
 Flos sapit, herba viret, parit arbor, fructus abundat,
 Garrit avis, rivus murmurat, aura tepet.
 Voce placent volucres, umbra calor, aura tepore,
 Fons potu, rivus murmure, flore solum.

Gratum murmur aquæ, volucrum vox consona, florum
 Suavis odor, amnis frigidus, unda tepens.
 Sensus quinque loci prædicti gratia pascit,
 Si collative quæque notata putes.
 Unda juvat tactum, gustum sapor, et sonus aurem ;
 Est volucris visus gratia, naris odor.
 Non elementa vacant, quia tellus concipit, aer
 Blanditur, fervor suscitatur, humor alit.
 Ciceides Musæ, paulo majora canamus,
 Vobis freta, freto vela secunda damus.
 Non omnes arbusta juvant humilesque miricæ,
 Immo juvat lauri participare vicem.

Loci brevis descriptio.

Hic genius studet in melius, ver gramine pictum
 Eximio terræ gremio præsentat amictum.
 Pullulat herbula, nunciat aurula veris honorem ;
 Flosculus emicat, et rosa prædicat orta teporem.
 Fons vitreus, fons nectareus, nova germina florum
 Vivificat, fovet, amplificat, spirans odorem.
 Non spoliatur nec deprecatur rigor hostis iniquus
 Temperiem, retinet speciem flos veris amicus.

De amore protervo et procacitate amantis.

Plurima cum soleant sacros evertere mores,
 Altius evertit femina, census, honos.
 Femina, census, honos, monimenta facesque malorum,
 In scelus, in gladios, corda manusque trahunt.
 Femina res fragilis, nunquam nisi crimine constans;
 Nunquam sponte sua desinit esse nocens.
 Femina flamma vorax, furor ultimus, unica clades,
 Et docet et discit quidquid obesse potest.
 Femina vile forum, res publica, fallere nata,
 Successisse putat, cum licet esse ream.
 Femina triste jugum, querimonia juris et æqui,
 Turpe putat quociens turpia nulla gerit.
 Femina tam gravior, quanto privator hostis,
 Invitat crimen munere, voce, manu.
 Omnia consumens, vitio consumitur omni,
 Et prædata viros, præda fit ipsa viris.
 Corpus, opes, animos enervat, diripit, angit,
 Tela, manus, odium, suggerit, armat, alit.
 Femina mente Pari, ^(sic) vita spoliavit Uriam,
 Et pietate David et Salomon[a] fide.
 Femina sustinuit jugulo dampnare Johannem,
 Ypolitum leto conpedibusque Joseph.

Femina mente gerit, vita probat, actibus inplet,
 Quo lex, quo populus, quo præsul, ipsa ruit.
 Nec minus inmutat animos quando eruit aurum,
 Nec minus illicitum currere monstrat iter.
 Vir et quem pudeat viro pervertere rectum,
 Quem pigeat pretio quolibet esse reum.
 Auro perficitur quicquid captatur inique,
 Non caret affectu qui dare multa potest.
 Auro flectitur dux, miles, parcitur hosti;
 Nemoque protenso munere vana rogat.
 Aurum corda movens, oculorum præda sacrorum,
 In facinus puras armat agitque manus.
 Auro sæpe labat virtus et robur eorum
 Quorum corda Deus, cætera laudat homo.
 Et quem vitares cervicem impendere leto,
 Spe modici fructus cuncta licere potest.
 Hostis atrox iudexque gravis tortorque severus
 Spe pretii laxant prælia, jura, manus.
 Aurum castra locat, classem parat, extrahit enses,
 Spernere vim, ventos, æquora, tela docet.
 Solvit conjugium, prorumpit claustra pudoris,
 Sacras cæde manus inquinat, ora dolis.
 Auro perjurus Polimestor, adultera Dane,
 Perfida Tarpeya,*
 Auro Crassus obit, miro ruit Amphiaranus,
 Auro castra, duces, jus, populique cadunt.
 Quem vero nec res nec femina frangere possunt,
 Ambitus expugnat consceleratque pium.
 Ambitus in vetitum mores deflectit, et infra
 Posse suum quemque non sinit esse reum.
 Hujus opes turbare duces, mutare coronas,
 Innocuis letum, sceptrâ parare reis.
 Urbibus excidium, templis præparare ruinam,
 Sternere patricos ensibus, igne lares.
 Naturam vitiis, superos offendere ritu,
 Parcere tunc tantum dum nocuisse nequit.
 Quem semel arripiunt tantæ contagia cladis,
 Cuncta licere putat, dum sibi regna parat.
 Sustinet hic gladios in patrem ferre, nec unquam
 Fraude, cruore, dolis, mens, manus, ora vacant.

* This line is defective in the MS.

Wrt.

A FABLE, IN ENGLISH VERSE.

From the Bodleian Library, MS. Digby, No. 86, fol. 138, r^o, written in
the reign of Edward the First.

Of the Vox and of the Wolf.

A VOX gon out of the wode go,
 Afingret so, that him wes wo ;
 He nes nevere in none wise
 Afingret erour half so swithe.
 He ne hoeld nouthen wey ne strete,
 For him wes loth men to mete ;
 Him were levere meten one hen,
 Than half an oundred wimmen.
 He strok swithe over all,
 So that he of-sei ane wal ;
 Withinne the walle wes on hous,
 The vox wes thider swithe wous ;
 For he thohute his hounger aquenche,
 Other mid mete, other mid drunche.
 Abouten he biheld wel 3erne ;
 Tho eroust bigon the vox to erne,
 Al fort he come to one walle.
 And som therof wes a-falle,
 And wes the wal over al to-breke,
 And on 3at ther wes i-loke ;
 At the furmeste bruche that he fond,
 He lep in, and over he wond.
 Tho he wes inne, smere he lou,
 And ther of he hadde gome i-nou ;
 For he com in withouten leve
 Bothen of haiward and of reve.
ON hous ther wes, the dore wes ope,
 Hennen weren therinne i-crope
 Five, that maketh anne flok,
 And mid hem sat on kok.
 The kok him wes flowen on hey,
 And two hennen him seten ney.
 "Wox," quad the kok, "wat dest thou thare ?
 Go hom, Crist the 3eve kare !
 Houre hennen thou dest ofte shome ;
 Be stille, ich hote, a Godes nome !"
 Quath the vox, "Sire chauntecler,

Thou fle adoun, and com me ner.
 I nabbe don her nout bote goed,
 I have leten thine hennen blod;
 Hy weren seke ounder the ribe,
 That hy ne miȝtte non lengour libe,
 Bote here heddre were i-take;
 That I do for almes sake.
 Ich have hem leten eddre blod,
 And the chauntecler hit wolde don goed;
 Thou havest that ilke ounder the splen;
 Thou nestes nevere daies ten;
 For thine lif-dayes beth al a-go,
 Bote thou bi mine rede do;
 I do the lete blod ounder the brest,
 Other sone axe after the prest."
 "Go wei," quod the kok, "wo the bi-go!
 Thou havest don oure kunne wo.
 Go mid than that thou havest nouthe;
 Acoursed be thou of Godes mouthe!
 For were I a-down, bi Godes nome!
 Ich miȝte ben siker of owre shome.
 Ac weste hit houre cellerer,
 That thou were i-comen her,
 He wolde sone after the ȝonge,
 Mid pikes, and stones, and staves stronge;
 Alle thine bones he wolde to-breke,
 Then we weren wel awreke."
HE wes stille, ne spak namore,
 Ac he werth athurst wel sore;
 The thirst him dede more wo,
 Then hevede rather his honger do.
 Over al he ede and sohute;
 On aventure his wiit him brohute
 To one putte wes water inne,
 That wes i-maked mid grete ginne.
 Tuo boketes ther he founde,
 That other wende to the grounde,
 That wen me shulde that op-winde,
 That other wolde a-down winde.
 He ne hounderstod nout of the ginne,
 Ac nom that boket, and lop therinne;
 For he hopede i-nou to drinke:
 This boket beginneth to sinke.
 To late the vox wes bi-thout,
 Tho he wes in the ginne i-brout:
 I-nou he gon him bi-thenche,

Ac hit ne halp mid none wrenche ;
 A-doun he moste, he wes therinne ;
 I-kaut he wes mid swikele ginne.
 Hit miȝte han i-ben wel his wille
 To lete that boket hongi stille :
 Wat mid serewe, and mid drede,
 Al his thurst him over-hede.
 Al thus he come to the grounde,
 And water i-nou ther he founde.
 Tho he fond water, ȝerne he dronk,
 Him thouthe that water there stonk,
 For hit wes to-ȝeines his wille :
 "Wo worthe," quath the vox, "lust and wille,
 That ne con meth to his mete !
 ȝef ich nevede to muchel i-ete,
 This ilke shome neddi nouthe,
 Nedde lust i-ben of mine mouthe.
 Him is wo in euche londe,
 That is thef mid his honde.
 Ich am i-kaut mid swikele ginne,
 Other soun devel me broute her-inne ;
 I was woned to ben wiis,
 Ac nou of me i-don hit hiis."

THE vox wep, and reuliche bigan :
 Ther com a wolf gon after than
 Out of the depe wode blive,
 For he was aſingret swithe.
 Nothing he ne founde in al the niȝte,
 Wer-mide his hunger aquenche miȝtte.
 He com to the putte, thene vox i-herde;
 He him kneu wel by his rerde,
 For hit wes his neiȝebore,
 And his gossip, of children bore.
 A-doun bi the putte he sat.
 Quod the wolf, "Wat may ben that,
 That ich in the putte i-here ?
 Hertou cristine, other mi fere ?
 Say me soth, ne gabbe thou me nout,
 Wo haveth the in the putte i-brout ?"
 The vox hine i-kneu wel for his kun,
 And tho eroust kom wiit to him ;
 For he thouthe mid soumme ginne,
 Him self houp bringe, thene wolf therinne.
 Quod the vox, "Wo is nou there ?
 Ich wene hit is Sigrim that ich here."
 "That is soth," the wolf sede,

"Ac wat art thou, so God the rede?"

"**A**" quod the vox, "ich wille the telle,
On alpi word ich lie nelle :

Ich am Reneuard, thi frend,
And 3if ich thine come hevede i-wend,
Ich hedde so i-bade for the,
That thou sholdest comen to me."

"Mid the?" quod the wolf, "war-to ?

Wat shulde ich ine the putte do?"

Quod the vox, "Thou art ounwiis,

Her is the blisse of paradiis ;

Her ich mai evere wel fare,

Withouten pine, withouten kare :

Her is mete, her is drinke,

Her is blisse withouten swinke ;

Her nis hounger never mo,

Ne non other kunnes wo ;

Of alle gode her is i-nou."

Mid thilke wordes the wolf lou.

"**A**RT thou ded, so Gode the rede,

Other of the worlde?" the wolf sede.

Quod the wolf, "Wenne storve thou,

And wat dest thou there nou ?

Ne beth nout 3et thre daies a-go,

That thou and thi wif also,

And thine children, smale and grete,

Alle to-gedere mid me hete."

"That is soth," quod the vox,

"Gode thonk, nou hit is thus,

That ihc am to Criste vend,

Not hit non of mine frend.

I nolde, for alle the worldes goed,

Ben ine the worlde, ther ich hem foud.

Wat shuldich ine the worlde go,

Ther nis bote kare and wo,

And livie in fulthe and in sunne ?

Ac her beth joies fele cunne :

Her beth bothe shep and get."

The wolf haveth hounger swithe gret,

For he nedde 3are i-ete ;

And tho he herde speken of mete,

He wolde bletheliche ben thare :

"**A**!" quod the wolf, "gode i-fere,

Moni goed mel thou havest me binome ;

Let me a-doun to the kome,

And al ich wole the for-3eve."

"3e," quod the vox, "were thou i-serve,
 And sunnen hevedest al forsake,
 And to klene lif i-take,
 Ich wolde so bidde for the,
 That thou sholdest comen to me."

"**T**O wom shuldich," the wolfe seide,
 Ben i-knowe of mine misdede ?

Her nis nothing alive,
 That me kouthe her nou srive.
 Thou havest ben ofte min i-fere,
 Woltou nou mi srist i-here,
 And al mi liif I shal the telle ?"

"Nay," quod the vox, "I nelle."

"Neltou," quod the wolf, "thin ore,

Ich am astringet swithe sore ;

Ich wot to-nicht ich worthe ded,

Bote thou do me soume reed.

For Cristes love, be mi prest."

The wolf bey a-doun his brest,

And gon to siken harde and stronge.

"Woltou," quod the vox, "srist ounderfonge,

Tel thine sunnen on and on,

That ther bileve never on."

"**S**ONE," quod the wolf, "wel i-faie
 Ich habbe ben qued al mi lif-daie ;

Ich habbe widewene kors,

Therefore ich fare the wors.

A thousent shep ich habbe abiten,

And mo, 3ef hy weren i-writen.

Ac hit me of-thinketh sore.

Maister, shall I tellen more ?"

"3e," quod the vox, "al thou most sugge,

Other elles-wer thou most abugge:"

"Gossip," quod the wolf, "for3ef hit me,

Ich habbe ofte sehid qued bi the.

Men seide, that thou on thine live

Misferdest mid mine wive ;

Ich the aperseivede one stounde,

And in bedde to-gedere ou founde.

Ich wes ofte ou ful ney,

And in bedde to-gedere ou ley ;

Ich wende, al so othre doth,

That ich i-seie were soth,

And therfore thou were me loth ;

Gode gossip, ne be thou nohut wroth."

"VUOLF," quad the vox him tho,
 "Al that thou havest her bifore i-do,
 In thohut, in speche, and in dede,
 In euche otheres kunnes quede,
 Ich the forþeve at thisse nede."
 "Crist the forþelde!" the wof seide.
 "Nou ich am in clene live,
 Ne recche ich of childe ne of wive.
 Ac sei me wat I shal do,
 And ou ich may comen the to."
 "Do!" quod the vox, "ich wille the lere.
 I-siist thou a boket hongî there?
 Ther is a bruche of hevene blisse,
 Lep therinne, mid i-wisse,
 And thou shalt comen to me sone."
 Quod the wof, "That is list to done."
 He lep in, and way sumdel;
 That weste the vox ful wel.
 The wof gon sinke, the vox arise;
 Tho gon the wof sore agrise.
 Tho he com amidde the putte,
 The wof thene vox opward mette.
 "Gossip," quod the wof, "wat nou?
 Wat havest thou i-munt, weder wolt thou?"
 "Weder ich wille?" the vox sede,
 "Ich wille oup, so God me rede!
 And nou go down, with thi meel,
 Thi biþete worth wel smal.
 Ac ich am therof glad and blithe,
 That thou art nomen in clene live.
 Thi soul-cnul ich wile do ringe,
 And masse for thine soule singe."
 The wrecche binethe nothing ne vind,
 Bote cold water, and hounger him bind;
 To colde gistninge he was i-bede,
 Wroggen haveth his dou i-knede.
THE wof in the putte stod,
 Afingret so that he ves wod;
 I-nou he cursede that thider him broute;
 The vox ther of luitte route.
 The put him wes the house ney,
 Ther freren woneden swithe sley.
 So that hit com to the time,
 That hoe shulden arisen ime,
 For to suggen here houssong.
 O frere ther wes among,

Of here slep hem shulde awecche,
 Wen hoe shulden thidere recche.
 He seide, " Ariseth on and on,
 And kometh to houssong hevereuchon."
 This ilke frere heyte Ailmer,
 He wes hoere maister curtiler;
 He wes hofthurst swithe stronge,
 Riȝt amidward here houssonge,
 Alhone to the putte he hede;
 For he wende bete his nede.
 He com to the putte, and drou,
 And the wolf was hevi i-nou;
 The frere mid al his maine tey
 So longe, that he thene wolf i-sey:
 For he sei thene wolf ther sitte,
 He gradde, " The devel is in the putte!"

TO the putte hy gounnen gon
 Alle, mid pikes, and staves, and ston,
 Euch mon mid that he hedde,
 Wo wes him that wepne nedde.
 Hy comen to the putte, thene wolf op-drowe;
 Tho hede the wreche fomen i-nowe,
 That weren egre him to slete
 Mid grete houndes, and to bete.
 Wel and wrothe he wes i-swonge,
 Mid staves and speres he wes i-stounge.
 The wox bicharde him, mid i-wisse,
 For he ne fond nones kunnes blisse,
 Ne hof dundes forȝeveness. *Explicit.*

Mdn.

BOUNDS BETWEEN CAMBRIDGE, HUNTINGDON
AND NORTHAMPTONSHIRE.

From MS. Cotton. Nero D. x. folio 140, of the thirteenth century.

Istæ sunt metæ inter comitatus Huntyngdon. Norhamton. et Cantebr. compertæ per inquisitionem factam die Jovis proximo ante festum Sancti Hillarii apud Huntyngdon. anno regni regis Henrici filii regis Johannis xxviii^o per multos probos homines et legales, qui dixerunt super sacramentum suum quod hæ sunt metæ inter comitatus Huntyngdon. Norh. et Cantebr. viz. quod quædam aqua quæ vocatur Nene dividit comitat. Hunt. et Norh. ad Aylyngtone, et de Aylyngtone extendit usque ad pontem de Walmesforde, excepto feodo domini Henrici Cengayne,* et postea ad Medewelle de sub Burgo, et ad Medewelle incipiunt comitatus Hunt. et Cantebr., et post Medewelle usque Chyselawe, et inde usque ad Wodehevede, et inde usque ad Suthmustesmuthe, et inde usque ad Olthe, et inde usque ad Frydayslake, et inde usque ad Sadelbowe, et inde usque ad Dedemile, et inde usque ad Wysahammuthe, et ibi cadit Nene in Huse, et inde per medium Benewyke usque ad pontem de Herhythe, et inde usque ad Haliwelle, et usque ad prioratum Sancti Ivonis, et inde usque ad Stanton-Gysebryt, et includit Hiltone, et inde usque ad Pappeworthe-Anneys, et inde usque ad Gyllynge, et inde usque ad Touleslond, et inde usque ad Welde, et inde usque ad Magnam-Grantesdene, et inde ad Wereslee, et inde ad Abboteslee, et inde ad Catteworthe, et inde ad Evertone, et inde ad Bereforde, et inde ad Sanctum Neotum, et inde ad Hayleswestone, et inde ad Magnam Stottone, et inde ad Kymbanton, et inde ad Swyneshevede, et inde ad Conyngton, et inde ad Keston, et inde ad Wynewyke, et inde ad Thernynge, et inde ad Lillyngtone, et inde ad Lodyngtone, et inde ad Aylyngtone.

H. E.

* *forte Engaine.*

LYARDE.

From MS. Eccl. Cath. Lincoln, fol. paper, sæc. XV. compiled by Robert Moreton, in the reign of Henry the Sixth.

Lyarde es ane olde horse, and may noght wele drawe,
 He salle be putt into the parke holyne for to gnawe;
 Barefote withowttyne schone, thare salle he goo,
 For he es ane olde horse, and may no more doo.
 Whilles that lyarde myght drawe, the whilles was he luffed,
 Thay putt hym to provande, and therwyth he provede;
 Now he may noghte do his dede, as he myght by-forn,
 Thay lyg by-fore hym pese-straa, and beris away the corn.
 Thay lede hym to the smethy, to pulle of his schone,
 And puttis hym to grenwode, ther for to gone.
 Wha so may noghte do his dede, he salle to park,
 Barefote withowttene schone, and ga with lyarde.
 Take hym unto his pilche, and to his pater noster,
 And pray for hym that may do, for he es bot a wastur.
 For-thi serve thou thy wyfe, as thi covaunde was,
 Or gete hir an other, and bryng hym to thi place.
 Thou made in thi forwarde to bedd and to bourde,
 Thu may noghte for schame agayne say that word.
 Alle the wyfes of this land, thay ere at assente,
 Thay hafe purcheste thame a parke at the parlement;
 The kynge hase thame grauntide by the comone lawe,
 That alle salle in to the parke that may not wele drawe;
 He that may not do his dede one evyne nor on morowe,
 He salle be put into the parke, with mekille harde [sorowe?]
 He that may wele do his dede in a fo[urtenyghte?]
 He salle be at hame with skille
 He that faylis in thre w[ekes]
 He salle be put
 He that may
 He salle be geldid or he go of bathe his balloke stonys,
 And pulled of his schone, and putt to the pasture,
 Fro the tyme of Michelmes tille it be after Ester.
 Whene that he hase travelde ther the wynter halfe zere,
 Thane he salle be takyne owte, and mad a sekke ferere
 In the howse of dyng, thriste in that abbaye,
 Be he anes theder broghte, he commes never awaye.
 Smale swywyngne menne thedir salle be fettyne
 * * * * *
 Thay salle be brynte on the hippe, chapmans merke,
 Bothe in froste and in snawe to go with lyarde.

Alle that passe the age of thre score of ȝere,
 That may noghte in bedd do, salle be a frere;
 Thay salle were non other serke bot the harde hayere.
 And ȝitt salle thay be coussid awaye at Appilby faire,
 As wyfes makis bargans, a horse for a mare,
 Thay lese ther the febille and brynges ham the freche ware.
 Clense wele your eghne, and standis on bakke,
 For here es comene a presepe, swykke menne to take.
 Elevyne myle on lenghe the parke es mett,
 And twenty on brede the some es sette;
 And ȝett it es filled fro the to syd to the tother,
 And yitt standis ther owtt twenty wayne fothere.
 ȝit ther salle into the parke many on maa,
 Of everilke towne in Yrlande ane or twa.
 The laste manne in the parke was a graye frere,
 Therin he dwelte the wynter halfe ȝere,
 And ever more after barefote he gose;
 And the gray freris, for that sorye lose,
 Freris hase thame umbythoght, and sworne ilkane to other,
 Salle never no counte betyne mane bycomen ther brother;
 Bot if he may wele swyfe, and bere hym aryghte,
 Twyse or thrise at the leste on a schorte somer nyghte,
 That thane he salle the habete take, and by-come ther brother,
 And this thay hafe mad ther house of one and of other.
 [Thay] mak alle thaire howses of gud swyvers,
 dose downe the parke for love of the wyfes.
 ȝit hafe I noght done,
 kene forthir wole I sone,
 hase takyne thame to sone.
 to feche thair brother home,
 And now hafe thay sworne by God and sayne John
 That thay wille byg thame a house of lyme and of stonne.
 Thay sett up, and lete crye in everylke a townne
 For ther solde come to the house menne of relegeone;
 Be he monke, be he frere, be he chonoune,
 Thay chalange hym for brother that beris any crownne.
 The mayster of the parke ansuerde with naye,
 "Thare es a frere in this parke of ȝour abbaye,
 For he myghte noghte do bot once in a ȝere,
 Wyfes tuke hym the horne, and made hym fostere."
 "Ful falle hym," sayde the freres, "that ever was he borne!
 He es bot a lewed frere, he had never crowne schorne;
 And that salle we prove by a gud skille:
 Wyfes that hase geese, thay knawe this fulle wele,
 Tak a ganedir that may not trede, and pulle hym in the crownne,
 I-wysse a better trede foulle schalle none be in the towne.

And swa it faris by freris, that hase a crowne schorne,
 Thay fare like the comone bulle that gase in menüs corne,
 Mete and drynke thay hafe ynoghe, bot swyvyng thame wantis;
 And for thay go so seldom to, thay gete grete sayntes."
 "Santis in the devels name!" said the parkere,
 "The frere sone of Oxenforthe was hanged for a mere;
 And als I come hamewarde, another I mette
 With a rape abowte his nekke to the gebette.
 Other sayntis gett thay none, therfor thay wille noghte thee,
 And therefore thay clyme alle to God one a schorte tree."
 "By God! thou lyes," said the frere, "and that wille I prove,
 And ther to fighte within lystis I wagge to the my glove;
 Byd thi brethir make thame redy, if that thay wille fyghte,
 For thay salle be assayllede within this fourteenyghte."
 Than thay busked, and made thame bownne on everylk a syde,
 Agaynes the nexte Mononday in the Whytsontyde,
 Twenty thowsand ther come of flaterande freris,
 And als many agaynes thame alle of parkers.
 Thane smalle swywyng menne sett up a crye,
 "God and sayne Silvester send us the maystrye!
 Send the maystry to daye to us in this place."
 "Sayne Frauncesse," said the freris, "gyffe 3ow sory grace,
 And sende us the maystry, menne of relygeone!"
 Thay made assawte to the parke and drewe it alle downe,
 Thay pulled tham alle downe and mad it fulle playne,
 And lete alle sory swywers gang hame agayne.
 Twenty thowsand of the werste stale sone awaye,
 The freris went ham agayne to ther abbaye.
 And now are sary swywers brokyne owte of bande,
 Thay fille alle fulle this Ynglande, and many other lande.
 In everilk a toun ther es many one,
 And everilk wyfe wenys hir selfe thar scho hafes one;
 Scho wille saye to hir selfe, whene scho es in bedde,
 "Myne husbande hase bene in the parke, I laye myne hede to
 wedde.
 Whene he commes to the bedde, he slomers one slepe,
 I wole that sayne Silvester had hym thane to kepe."
 Whene maydens ere maryede, it es thaire maste karke,
 Lesse thay be maryed to menne that hase bene in the parke.
 For thus faris the worlde, for it es possebylle,
 Ever a faire aud a fowlle, a fresche and a febylle.
 Alle lyardes menne, I warne 3owe byfore.
 Bete the cownte with 3our neffes, whene 3e may do no more.
 Thus endis lyarde, at the laste worde,
 Yf a manne thynke mekille, kepe somewhate in horde.

Here endys Lyarde.

SCRIPTURAL CHRONOLOGY, IN ANGLO-SAXON.

From MS. Cotton. Vespas. D, IV, fol. 69, vº. of the tenth century.

Fram Adame þam ærestan mænn 7 fram fræmðe middan-geardes oððane flod wæs ger gerimes twa hund wintra 7 twa ðusenda 7 twa 7 fiowertig. þonne fram ðam flode oð Abrahames acennesse wæron niogen hund wintra 7 twa 7 feowertig. ðonne fram Habrahame oð Moyses 7 Israhela ut-gange of Egiptum wæron fif hund wintra 7 eac fife. ðonne fram Moyse oð Salomon 7 oððæt frum-ge-weorc ðæs temples on Hierusalem wæron feower hund wintra 7 eahta 7 hund siofentig.

Fram fruman middan-gearde oð Cristes hider-cyme wæron fif ðusendo wintro 7 twa hund 7 eahta 7 twentig. Fram frymðe middan-geardes oððæs temples ge-weorc wæron fiowær ðusenda wintra 7 seofan 7 sextig 7 hund tiontig. 7 ðara werhtana wæs þe ðane stan bæron to ðam ge-weorce, hund siofentig ðusenda 7 hund eahtodig manna. 7 ðara werhtena þe ðanæ stan sneoddon 7 fegdon þara wæs hund siofentig ðusenda 7 ðrio hund. 7 ðanan wæs to Cristes ðrowunga twa ðusenda wintra 7 seofen 7 ðritig. 7 ðanne wæs fram fræmðe middan-geardes oð Rome burhge ge-weorc fiowær ðusendo wintro 7 siofen 7 hund eahtodig.

Wrt.

SONG ON JACK STRAW'S REBELLION.

From a MS. in the Lib. of Corpus Chr. Coll. Cambr. No. 369. The lines inclosed in parenthesis are supplied from another copy in the Bodleian library, MS. Digby, 196. A line, or perhaps two, appears to be wanting in my transcript from the Digby MS.

Tax has tenet us alle, *probat hoc mors tot validorum*,
The kyng therof hade smalle, *fuit in manibus cupidorum* ;
Hit hade harde honsalle, *dans causam fine dolorum* .
Revrawnce nede most falle, *propter peccata malorum*.

In Kent this kare began, *mox infestando potentes*,
In rowte the rybawdus ran, *sua pompis arma ferentes* ;
Folus dred no mon *regni regem neque gentes*,
Churles were hor chevetan *vulgo pure dominantes*.

Thus hor wayes thay wente, *pravis pravos emulantes*,
To London fro Kent, *sunt prædia depopulantes* ;
Ther was an uvel covent, *australi parte vagantes* :
Sythenne thay sone were schent, *qui tunc fuerant superantes*.

Bondus they blwū (?) bost, *nolentes lege domari*,
Nede thay fre be most, *vel nolent pacificari* ;

Charters were endost, *hos libertate morari* ;
 Ther hor fredam thay lost, *digni procede negari*.

Laddus loude thay loze, *clamantes voce sonora*,
 The bisschop wen thay sloze, *et corpora plura decora* :
 Maners down thay drowze, *in regno non meliora* ;
 Harne thay dud i-noze, *habuerunt libera lora*.

[Jak Strawe made yt stowte *in profusa comitiva*,
 And seyde al schuld hem lowte *Anglorum corpora viva*.
 Sadly can they schowte, *pulsant pietatis oliva*,
 The wycche were wont to lowte *aratrum traducere otiva*.(!)

Hales that dowghty knyght, *quo splenduit Anglia tota*,
 Dolefully he was dyght, *cum stultus pace remota*,
 There he myght not fyght, *nec Christo solvere vota*.

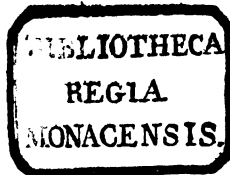
* * * * *

Savoy semely sette, *heu ! funditus igne cadebat*,
 Arcadon there they bett, *et eos virtute premebat*,
 Deth was ther dewe dett, *qui captum quisque ferebat*.]

Owre kyng hadde no rest, *alibi latuere caverna*,
 To ride he was ful prest, *recolendo gesta paterna*,
 Jak Straw down he kest Smythfeld *virtute superna*,
 Lord, as thu may best, *regem defende, gubernare*.

Vulpes cum cauda caneat, cum cantat alauda,
Ne rapide pecus vocus capiatur et equus.

Wrt.



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